

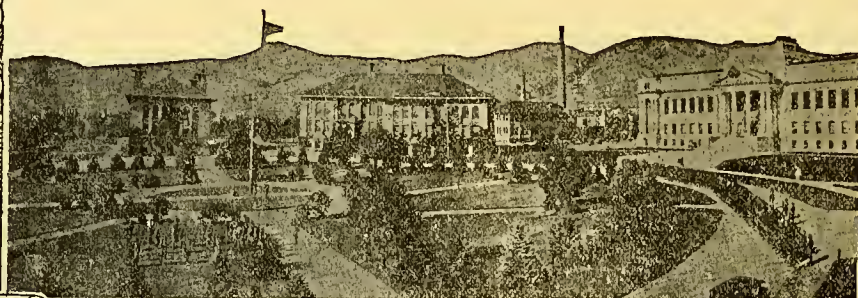
THE
Juvenile Instructor

VOL. 54

SEPTEMBER, 1919

NO. 9





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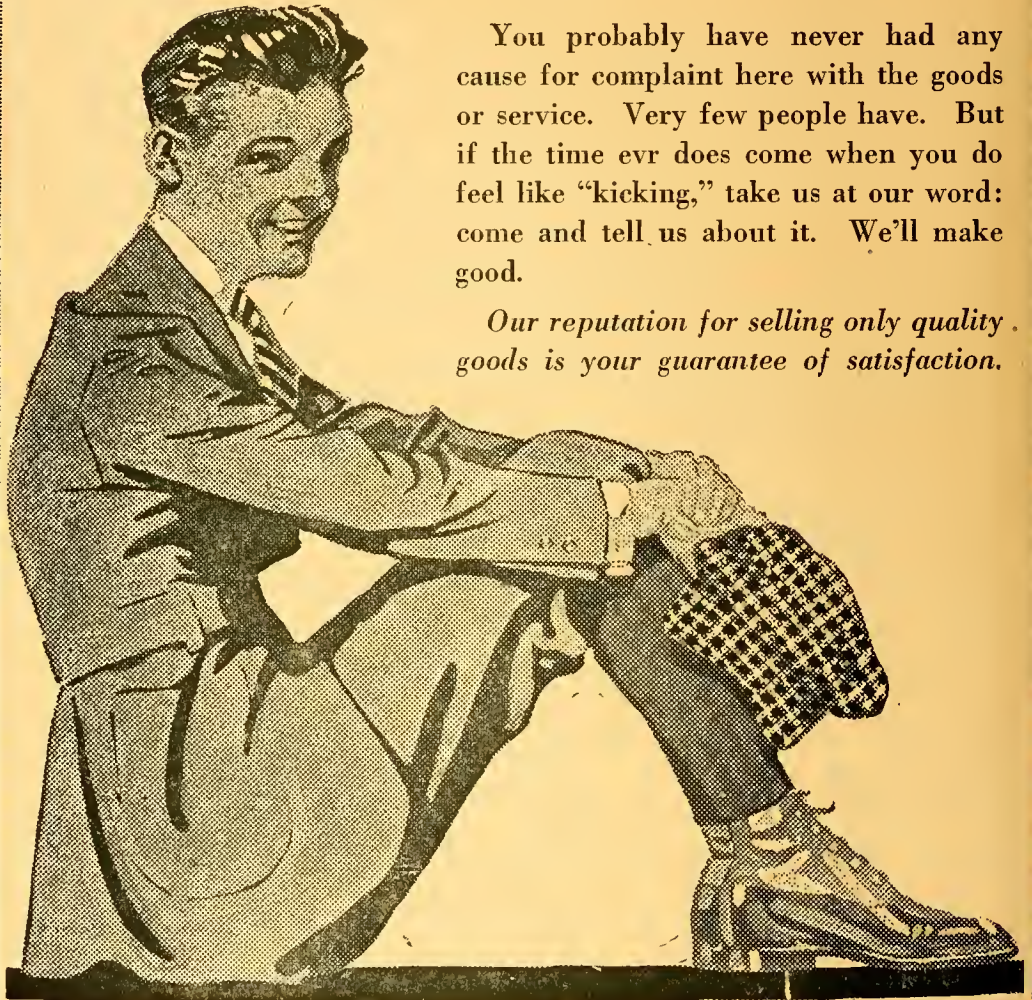
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Two Little Laddies

By Grace Ingles Frost

Two little laddies at play on the sands,
Busily building with four chubby hands,
Earnest of purpose and happy of heart,
Eagerly willing to do each his part.

Two little laddies asleep safe in bed,
With dreams of the day in each tousled head,
While out on the shore the waves break and roar,
Sweeping the sands 'till their house is no more.

Mourning, and eyes brimming over with tears;
Never mind, laddies, you'll find through the years,
That oftentimes castles erected by day,
In hours of gloom life's storm sweep away.

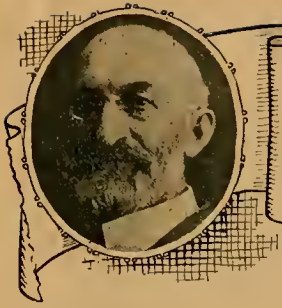
Go now and build farther up on the shore,
Lay stone on stone with a stone for your floor;
Build straight and build staunch, build broad, too, and high,
And mayhaps some day of time by and by,

When you grow older, God grant wiser, too,
This day if recalled may teach unto you
That whatever builded must straight be and strong,
Upon a foundation to withstand all wrong.

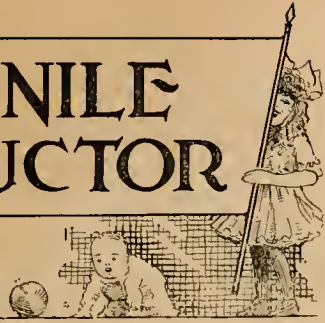


LITTLE SAMOAN MISSIONARIES

Howard Keith, (age 4) and Vee Keith (age 2) sons of President Willard A. and Pearl Fredsham Keith, of the Samoan Mission.



The JUVENILE INSTRUCTOR



VOL. 54

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Little Samoan Missionaries

Our frontispiece is a picture that may be interesting to some of the little readers of the JUVENILE INSTRUCTOR. They are Howard and Vee Keith, sons of the President of the Samoan mission, ages, respectively, 4 and 2 years. As you see, they are in the native costume, but you may be sure they would be highly indignant if they were asked to wear such a regalia even on Sundays, because they are very much papalagi (white men). They are called the youngest missionaries in the field—in Samoa of course. And, indeed, we think they are real missionaries for they have opened many a home to Elder Keith and his wife to visit and make real friends, not only among the natives, who are very fond of white children, but also among their white friends and neighbors. The eldest, Howard, has taken many a tract and *Desret News* to the homes of the people and to the soldiers, who were their neighbors for a year. The

soldiers always called him their minister and said he did them more good than any minister could. Here is one thing he did one day they will never forget: It was pay day, and the soldiers were all in line receiving their pay from the general. Howard watched each one salute, receive his money and retire. So, when it was thoroughly understood by him, he stepped in line and at his turn went forward, saluted, and the good, kind-hearted general turned to the men and asked, "Who is this?" They replied, "He is our sergeant." So the general gave him his pay, a shilling. He was the proudest one of the squad. And he has that shilling to this day. Another work at which he is very faithful: He takes the JUVENILE to his little friends, who are quite numerous, for them to take to their mothers to read and explain. They sent their alofa (love) to all their little JUVENILE reading friends.

A Chosen Heir

By Minnie Iverson Hodapp

XV.

SEEKING EMPLOYMENT

Sister Swenson gave me cheerful encouragement concerning employment in the city. The very next day I set out to find it. How persistently I searched everywhere, applying, as I supposed, at the most likely places! A grandson of Sister Swenson's often accompanied me, serving as my interpreter. This was a great help to me. I was not particular regarding the nature of the job—any kind of respectable, money-earning labor was what I wanted.

"Don't give up trying," said sweet Sister Swenson as I returned home night after night with the same answer, "Not yet."

At length, on the seventeenth day of my endeavors I was promised a job as delivery man in a grocery store owned by Mr. Hansen. The fact that the merchant, himself, was Norwegian caused me gratification untold.

"Surely I have been led aright," I exclaimed to myself.

Sister Swenson rejoiced with me. "How fortunate you have been," she said over and over again.

"Yes," I answered, "and I intend to repay you with my very first earnings for granting me a home all this while."

She smiled approvingly. I knew she needed the money for she had many expenses to meet. Besides, my greatest desire was to be self-reliant and self-supporting.

Early next morning I went to my work. I was set to unpacking barrels and boxes in Merchant Hansen's back yard. With what gladness of heart I went at it! I had been occupied an hour and a half when a tall, smiling youth of about sixteen years came to see Mr. Hansen. They

greeted each other in all familiarity. I noticed during the conversation that followed how both of them glanced over at me as I worked. I felt slightly uncomfortable as if they were talking about me. In this I was not mistaken. Very soon Mr. Hansen beckoned me over to him and said awkwardly, "This young man who just came in is my nephew. I promised him a job long ago. When I hire you I did not know he could come so soon. Now he has come and I'll have to break my word with you and put him here in your place."

When I expressed surprise at his easily spoken and lightly broken word of honor, he replied in a vexed tone that I ought to know that an experienced boy born and raised in the country would be preferred above a stranger that could not even speak the language.

I made no further remonstrance but took my sudden dismissal with whatsoever of grace I could muster.

XVI

ONLY AN IMMIGRANT BOY

Rarely does a mortal feel more crest-fallen than I felt on the occasion of my abrupt and unfair dismissal from work at Merchant Hansen's store. Again I took up my quest for employment, inquiring from place to place until long after dark. My efforts seemed of no avail. Once a man in a livery stable gave me his attention for a few moments. By the look in his eye I could tell that he had half a notion to take me. He dallied with his purpose, however, and then refused.

On my way home to Sister Swenson's that night I resolved to face the situation cheerfully. I gathered all my best courage and determined to smile in spite of ill luck.

I found Sister Swenson chatting in the dining room with a neighbor lady, Sister Francen. Both women listened attentively while I related my day's experience. When I had finished Sister Swenson said:

"How strange it seems, but something better may be in store for you, my boy."

"That's the way I take it," said I, with a laugh to hide my chagrin and disappointment.

"From the way you act," spoke up sharp-tongued Sister Francen, I don't think you care one bit whether you get work or not. Here you partake of Sister Swenson's hospitality week after week, and little you realize all she is doing to help you out, so happy-go-lucky as you are."

These words stunned me to the very heart. To this day I pity the poor undiscerning woman who uttered them. Sister Swenson looked at her reproachfully but nothing more was said.

I went to my room to think things over. What a dreary hour! I felt—and deeply too that I was:

Only an Immigrant Boy!
Far from his child-land of joy!
Over the widening sea,
Far from his dear ones sails he
Oft times discouraged and lonely,
Friendless and weary, he's only—
Only an Immigrant Boy!

Only an Immigrant! True,
That may seem easy to you!
Foreign in accent and speech,
Home-places gone out of reach;
But that dull heart-ache so lonely,
Yearning and telling him only—
Only an Immigrant Boy!

Only an Immigrant Boy!
Let no illusion destroy—
Facing realities stern
Many a lesson to learn—
Toiling for food and subsistence
Shelter and clothing, existence,
Only an Immigrant Boy!

XVII

I FIND WORK

The next scene in my youthful history is brighter than the last. Sister Swenson received a letter from her son, Oscar, who was working in Wasatch Quarry. He wrote that probably I could get a job with him there.

Scarcely had I received this word, when I began getting my things ready to go.

"Do you think you can undertake that heavy work?" said Sister Swenson. "Blasting out rock, driving and picking, ten-hour shifts and no Sunday free."

"At least I can try," was my answer.

So I left Sister Swenson and joined her son in Wasatch Quarry, Cottonwood Canyon. Here was a company of about sixty men at work. I was a stranger among them, but Oscar, who understood my language became a brother, indeed, to me. He was good natured and kind and would really exert himself to accommodate me at all times.

Oscar and I ate, slept, and toiled together. Our day's routine began at seven in the morning and lasted until six at night, the noon hour being free. I realized as never before that healthful work with life agrees, and that strong backs may safely bear their burdens.

During the evenings I studied English words. To begin with I planned on mastering eight words per day. You who have had experience in acquiring a foreign language will see the wisdom in my not selecting a longer list of words to learn day by day. By taking as many as I could thoroughly study I was enabled to continue constant and unfaltering in my course. Oscar helped me all he could, patiently defining terms and systematically drilling me in habits of correct pronunciation.

Those were days of longing and

unrest! I was ever conscious of my lack in the English tongue and acquiring it seemed a slow process. When my companions spoke, I exerted my listening powers to the utmost. How fluently their syllables, phrases and sentences combined! I marveled at their nimble tongues and easy utterance. I good-naturedly allowed for their smiles and jests whenever I attempted to speak. How I longed for the time when I, too, should be able to express myself in true, clear, vigorous English!

XVIII

TRIALS

Almost a month had passed since I began my work in the stone quarry. Surely I had toiled as never before! Only a few days more until I should receive my wages! I lay awake planning just where I would place each hard-earned dollar. Now I could commence paying my immigration debt! Oh, what a joyous thought!

Small wonder I was happier than usual on that beautiful summer day. After work that afternoon I went for a swim in the cool-flowing canyon river. Before I was out of the water a crashing thunder storm came. It chilled me through and through. I paid slight attention to this, for wasn't I used to my daily swim in the river? However, I spent a very restless night. Next morning I was not able to rise and go to my work as usual. By night I was still worse.

A severe case of pneumonia followed. When I rallied from the worst, I was conscious of a sweet, lovely woman soothing my pillow. It was Oscar's mother. I had been taken by Oscar to his mother's home in the valley and here she was caring for me as tenderly as if I were her own child. The words of our Savior came to my mind: "There is no man that hath left house or parents or brethren or wife or children for the king-

dom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

The faithful elders of our Church often came and administered to me. They anointed my head with oil, and by the authority of the Holy Priesthood blessed me that I should regain my health. Never have I felt more greatly comforted in time of need.

Within five weeks I was able to sit up and walk about a little. While thus convalescing I received my *first letter* from my uncle in Norway. He had returned home months ago, but Bjerg was making an extended tour in Italy and other places. Uncle spoke of his loneliness without me, and said that whenever I was ready to give up "Mormonism" the dear home would be open to receive me, and the heirship restored.

These well-meant words from one I loved sounded sweet indeed, but I could not think of giving up my religion for any earthly prize. True, I had experienced trials, but these had only made my faith grow stronger.

XIX

TO MUTUAL IMPROVEMENT MEETING

"A pleasant evening, isn't it?" said our neighbor, as he passed Sister Swenson's gate where I was enjoying the sunset and the breeze.

In the few moments I stood there, I must have greeted more than a dozen acquaintances.

"Where are you going?" I ventured to ask a boy who seemed a little more talkative than the others.

"To Mutual Meeting," he answered. "It's for everybody. Won't you attend it with me?"

To be exact, I had not been beyond the gate since my sickness. I was glad to get this invitation and hastened to the house for my hat.

The bell just stopped ringing as we entered the Church. The officers were

seated on the stand. A large group of youths and maidens sang in the choir. How sweetly their voices rang out in the first hymn,

"Zion stands with hills surrounded,
Zion kept by power divine,
All her foes shall be confounded
Though the world in arms combine."

My soul thrilled to the words and music. I was attuned to the meaning of this strain:

"Happy Zion, Happy Zion,
What a favored lot is thine!"

From beginning to end the program was spirited and edifying. Those who played, spoke, sang, or read evidenced talent, self-reliance and courage. Unselfishness and willingness to perform seemed the dominant spirit of the evening.

At the close of the meeting, Brother Newel, the President of the Young Men's organization came and shook hands with me. He had heard of my severe sickness and hoped I would soon be strong again. As I was about to say "Good-night" he asked me to join the association. The secretary was at his elbow and took my name. How gratified I felt for his kind solicitude!

XX

I RENDER A VIOLIN SOLO

The next Sunday and the one following found me present at the M. I. A. meeting. The third time I attended my name appeared on the program for a violin solo.

For several weeks I had been practicing on my violin studies. I had reviewed all my old melodies. My fingers and hands were in fairly good playing condition again. I selected a delightful Mazurka that I had memorized under my exacting teacher at home in Norway. This I polished by renewed practice. At length I played it on the night of the program in the M. I. A. The room was beautifully

quiet, everyone listening. Oh, it was inspiring to play for such an audience! They called forth my best efforts.

A very pleasant surprise awaited me within the next few days. The leader of a local orchestra called and offered me a position as violinist in his orchestra. Of course I accepted. I now had steady employment playing at dances and theatres. I received from three to five dollars each evening and I usually was engaged five evenings per week.

By careful saving I laid by enough within the two following years to pay up my immigration debt.

When I had done so, I wrote and told Marie all about it. How happy she was in hearing of my success. She spoke quite hopefully concerning her own immigration to Utah as if it were not far distant. Words cannot explain my happiness when I heard of this. The only thing that stood as an obstacle in Marie's path was her father's seeming unwillingness to have her leave. She was confident that this could be overcome in time.

Marie and I wrote often to each other. Our letters were becoming more and more confiding. They revealed a mutual admiration that was gradually ripening into the tenderest regard.

(To be continued.)

Worryland

Worryland's a wilderness
Where no tree nor flower will grow,
Where no sunbeam's sweet caress
Cheers the desert place below.

Worryfolk are sure to frown,
Be the weather what it may;
Keep in sight of Sunny Town,
And you can not lose the way.

Hill paths are the best, you'll find,
Sunshine falls on every hand;
So, beware of paths that wind
Down the vale to Worryland.

—Exchange.



Contributed by Daughters of the Utah Pioneers

Orson Pratt

"God moves in a mysterious way,
His wonders to perform."

From most obscure origin, He brings forth the greatest minds, and produces genius that the learned world looks upon with reverence, bowing to them as to supernatural exponents of wisdom beyond their ken. In searching the biography of Apostle Orson Pratt's early childhood, the impression gained is that his youth knew only toil with brief intervals of study at a country school. Born in Hartford, Washington Co., New York, Sept. 19th, 1811, he was ushered into this world where poverty stalked and sacrifice for bare living was of every day occurrence. In those early days when parents could not afford to support and educate their children at home, the children were hired out to neighbors or sent to some distant village where they worked for board and clothes, seldom seeing their parents for months at a time. So it was in the life of this great man, Orson Pratt. At the age of ten years he was sent out to work and from that time until he reached the age of nineteen years he was practically a wage earner. By chance he met his brother, Parley Pratt, who was then a traveling missionary for the Gospel that was taught by the Prophet Joseph Smith, and after hearing the testimony his brother bore, he became convinced of the truth of "Mormonism" and requested baptism of his brother. The many privations and heavy labors of this young boy brought on an almost

fatal illness. Far removed from all relatives, among strangers who had little sympathy with his afflictions, he hovered for weeks between life and death, only his strong constitution carrying him safely to health. Before he had fully recovered, he was compelled to go out and labor for his board and lodging. All this time he was thinking and praying to God for some manifestation of his will, often going into the woods, when everyone slept, and fervently asking his Heavenly Father to show him the way of life and salvation. His childish recollections of a home were dim, but the teachings of his father and mother in those early days remained with him through the many temptations he met wandering from place to place and living with different classes of people. All this is proof of the strength of character he showed later in life. At no time did he neglect his longing for education, and without teachers he mastered algebra, geometry, trigonometry and astronomy—laying the foundation for the place he held in the world of science and letters among men of profoundest wisdom with whom he came in contact years later. Always inclined to mathematics he excelled along that line—becoming a center of authority with the solons of England and France, the scientific world acknowledging his great talents.

Elder Pratt identified himself with the Saints in Far West and was a member of the Pioneer company under President Brigham Young, who made the trip over the plains and

mountains to the great Salt Lake basin, and was the first person to enter this valley. Very interesting are the pages of his diary during this journey.

Elder Wm. Clayton, who was historian for the company had been thinking out some plan of measuring the miles traveled each day by the Pioneers. A. M. Harmon worked an odometer which he attached to the wagon of Elder Clayton; but it was due to the genius of Orson Pratt that the mathematical scheme was successful—the intricate contrivance in the revolution of the wheel and cog and its perfection in detail in exact measurement of distance each day has been a marvel of interest to scientific men for many years.

Another item of moment was the

unique letters written by the heroic men to those who would follow with the second company, a few weeks later. Letters were written and nailed between cleets on boards and attached to poles fifteen feet high—set deep in the ground, and a little distance from the road—yet easily seen by those looking for word of their fellow travelers. These and various other diversions were thought out to keep up the spirits and courage of the solitary pilgrims to an unknown land where they had turned their faces to make new homes in an unconquered desert. Prominent among these undaunted spirits was the great soul of Orson Pratt. Scholar and spiritual enthusiast—he was a bulwark of strength in this little band of immortals.—Jean.

The Making of an Ideal Sunday School

By Lizzie O. Borgeson White.

Alta Jones and her little cousin Mamie Dorton were walking along a shady lane that led to the Jones home. Mamie was exceptionally quiet; there was something she would like to talk to Alta about: finally she spoke and Alta stood surprised and bewildered.

"I don't want to go to your 'Mormon' Sunday School any more," said Mamie.

Alta asked, "Don't you like to learn about the Lord and Jesus and the good people we hear about there?"

The answer came from Mamie, "Yes, when I go to a place where the boys and girls behave themselves and act as if they really were in a church. If mama knew how rude some of the boys and girls were in Sunday School today she wouldn't let me stay at your place this summer to visit with you even though we are cousins."

Alta took her cousin's hand and

the two walked on as Alta answered, "I am sorry things were so unpleasant for you today. Promise you will go to Sunday School with me next Sunday again and I am sure you will like it better because the boys and girls who attend are very nice children. The trouble is they sometimes forget to do the things they have been told to do."

Mrs. Jones noticed that the girls were not as light-hearted as when they had left the house that morning, but she did not question them as to the reason. It was late in the afternoon before Alta found her mother alone to tell her how badly she felt over what had happened. Mrs. Jones also felt sorry that some of the children who above all others ought to be examples to other people should be so careless in their manners and behavior in a house of worship. She drew her little girl into her arms and kissed her

and promised to talk with Brother Peck the Sunday School Superintendent about it.

Brother Peck had been the Superintendent a short time and had done his best to establish better order in the Sunday School, but without any marked success. He in turn called on the Bishop and they together prayed for inspiration.

The next evening in Priesthood meeting the Bishop spoke for a few minutes about order in church buildings and respect for the house of the Lord. In the deacons' class he called for a vote of all the boys who would try to be orderly in church and every hand went up. He then passed around copies of some rules he had prepared and the boys promised to have them placed in every home in the ward within the next few days. The rules numbered about ten but these were some of the most important to be kept:

"Enter the church building quietly and take your seats with as little noise as possible.

Sit still both before the services commence and until they are dismissed; don't talk or laugh, or play with hats, caps, songbooks or other books.

Stand erect while singing, face the leader, and sing.

Close your eyes and and fold your

arms while prayer is being offered and the sacrament administered, and sit perfectly quiet while the sacrament is being passed.

Be attentive whether you have studied your lesson or not and don't disturb those who want to take part in the class exercises."

The deacons were happy in knowing that they were doing something useful and besides passing out the rules to be kept they talked among themselves about the things they could do to help the Bishop and all the officers in the ward.

The next Sunday Mamie went again with Alta to Sunday School. How different everything seemed! All that was said or done seemed under the guidance of the Spirit of the Lord, and all looked so satisfied as they marched out of the building. Mamie and Alta hurried home to tell Mrs. Jones what a nice time they had had in Sunday School.

Mamie stayed with her cousin that summer. Her mother came for her but before she left Mamie was baptized and confirmed and later her mother also joined the Church.

The Sunday School and other organizations continued to improve and it was not very long before the once so disorderly School was praised by all who visited it.

A Contrast

By Edna May Irvine

Two neighbors' sons returned today,

One came from over the sea,
The other came from I know not
where,

A draft evader was he.

Both were clasped in a mother's arms,
But, beyond, the evader saw,
Not a host of admiring friends,
But the cold, stern arm of the law.

One was crippled, perhaps for life,

In the trenches "over there;"
And for bravery in action
He was given the Croix de Guerre.

The other bore no visible hurt,
But a crippled soul has he;
And the scar will never be effaced
Throughout eternity.



Spoiling a Child by Too Much Attention

By Prof. M. V. O'Shea

Frances is three years old, very pretty and winsome. There are in the family two older sisters and one brother, besides the father and mother and an aunt. All the members of the family have been much interested in the baby since her birth and they have given her a good deal of attention. They are a social family and many friends call upon them and they go frequently to visit their friends. Whoever comes to the house must say something to Frances and show how much they think of her by talking much to her, taking her in their arms, offering to do this or that for her, and so on. The members of the family like to have people notice the child because she is such an attractive little thing. But she is causing some apprehension now because whenever anyone speaks to her she says, "No, no," in a petulant voice. If any question is asked or any advances made toward her, her one response will be, "No, no." The parents think she is developing a bad habit and should have some training to correct it.

One way to prevent Frances from forming an annoying habit and ac-

quiring an irritable disposition is for the members of the family and all others to leave her alone more than they now do. She is being spoiled by over-much attention. Her "No, no," is a kind of protection against the irritating actions of the people around her. She should be taken only very rarely to neighbors and friends for visits. When friends come to the house she should be kept out of sight for the most part—in her sand-pile or playing with blocks or dolls alone. The brothers and sisters should leave her to her own devices more than they do. She must grow from within quietly. It will take some time for the family to learn that they should not make a plaything of their little girl. They have not done this purposely, of course; they think they have been doing the right thing in showing her off and making her the center of attraction.

There are a great many children like Frances in American families who cause their parents trouble because of their irritability and lack of appreciation of what is being done for them. They would be more appreciative if they received less attention, and were left to themselves most of the time without interference, even by members of the family and certainly by friends and neighbors.

Gleanings

To reprove small faults with undue vehemence, is as absurd as if a man should take a great hammer to kill a fly on his friend's forehead.—Anon.

"You can't rub ink over others without spattering yourself; neither can you say mean things about others and not make yourself mean."



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, - SEPTEMBER, 1919

The Cigarette Evil

We print in this issue a bulletin published by the Social Advisory Committee of the Church of Jesus Christ of Latterday Saints, on the subject of "The Cigarette Evil." All good citizens and especially Sunday school workers are urged to study it carefully with a view to giving aid

and comfort to those enlisted in the fight against the special tobacco drive inaugurated by the trust in our own communities.

The following verses, published many years ago in Utah were recently clipped from an Eastern paper:

Not Fit to be Kissed

"What ails papa, mother?" said a sweet little girl,

Her bright laugh revealing her teeth white as pearl;

"I love him and kiss him and sit on his knee;

But, the kisses don't smell good when he kisses me.

"But, mama"—her eyes opened wide as she spoke—

"Do you like those kisses of 'bacco and smoke?

They might do for boys, but for ladies and girls.

I don't think them nice," and she tossed her bright curls.

"Don't nobody's papas have moufs nice and clean?

With kisses like yours, mama, that's what I mean.

I want to kiss papa, I love him so well, But, kisses don't taste good which have such a smell.

"It's nasty to smoke and eat 'bacco and spit;

And the kisses ain't good and ain't sweet, not a bit."

And her blossom-like face wore a look of disgust,

As she gave out her verdict so earnest and just.

"Yes, yes, little darling, your wisdom has seen.

That kisses for daughters and wives should be clean.

For kisses lose something of nectar and bliss,

From mouths that are stained and unfit for a kiss."

The Cigarette Evil

[Issued by the Social Advisory Committee of the Church of Jesus Christ of Latter-day Saints, pursuant to a resolution passed by a Convention of Social Welfare Workers held in Salt Lake City, Utah, June 2, 1919.]

In view of the increasing use of cigarettes throughout the nation and among the youth of our own people, the Social Advisory Committee, representing all the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, deems it advisable to call the attention of the Saints to this growing menace, in order to arouse and crystalize a public sentiment that shall effectually stem this tide of evil.

That the cigarette habit is a great evil there can be no question. It almost invariably attacks the heart, the lungs, or the brain, and often all three organs; it blunts the intellect and the sensibilities, hindering mental and spiritual growth, especially in the young; it is harmful morally in that it tends to diminish the sense of responsibility, to dim the line that marks right from wrong, and to weaken the will power. It is particularly injurious to one who has been taught all his life both in the home and in the church that he should not use tobacco, since it often proves the gateway to greater evils. The Lord has specifically declared in our day that "tobacco * * * is not good for man."

Then, too, there can be no doubt that the consumption of cigarettes is increasing at an alarming rate, not only in the world generally but among our own youth. In 1917 forty billion cigarettes were made and consumed in the United States alone. This means four hundred for every man, woman, and child in our country. Two years ago a former president of the tobacco trust declared that after the war twice this number would be required to satisfy the demand, and according to present indications this statement will not unlikely represent the fact. Everywhere an increasing number of women are becoming addicts to the cigarette. Notwithstanding the States where our people live have laws prohibiting the sale of tobacco to minors and its use by them, these laws are pretty generally disregarded, and little or no attempt is made to enforce them.

The causes of this increase in the use of the cigarette may be grouped under three heads. First, it is one effect of the War. Under the pretext that the soldiers needed tobacco to keep them contented, cigarettes were lavishly bestowed, often literally thrust, upon them, so that thousands learned to smoke who otherwise would not have done so. And then, too, as long as the War continued, patriotism either ignored or minimized the harmful effects of tobacco. A second cause lies in the fact that many States, including those where our people live, have adopted prohibition; and prohibition, we are told, increases the demand for narcotics. The third, and probably the main cause, is the extensive advertizing campaigns that the tobacco interests have carried on in recent years. These interests, during the lull in the public conscience just referred to, took advantage of the psychological moment to push their trade to the utmost. In the street-car ads, on the billboards, in the pages of the magazine and the newspaper, and on the motion picture film—wherever, in short, your eyes may rest—you will see alluring invitations, sometimes open, sometimes covert, to indulge in smoking. And always these advertisements are associated with what attracts the youth—beauty, ease, leisure, wealth. Lately special efforts are being made in advertisements to induce women to take up the habit of smoking cigarettes.

The youth of our own communities, it would appear, form a special target for the tobacco trust; first, because our States are "dry," and second, strange as it may seem, because our people have heretofore had the reputation of being comparatively free from the tobacco habit. Listen to these sentences from two letters by Professor Wm. A. McKeever, of the University of Kansas, to a friend in Utah: "Five years ago you

The Cigarette Evil

were the cleanest and freest people in the civilized world so far as the use of tobacco is concerned. I have repeatedly told about this condition in the course of my lectures throughout the country. But I have reason to believe that the cigarettes are slowly getting the mastery of your boys just as they have encroached most seriously upon our boys here in Kansas. **Four years ago an agent of the big tobacco trust told me that they were determined to "get" you, that he was out in your country planning an aggressive campaign of publicity.** When the story of the aggressions of the nicotine trust comes to the surface it will be shown up as a twin brother to the alcohol trust. Now, it will be a most grievous affair and personally very disappointing to me if you permit the tobacco enemy to dominate you as he has done in nearly all parts of the country." Is not this one of "the evils and designs which do and will exist in the hearts of conspiring men in the last days," against which our Word of Wisdom was given as a warning?

What will the Latter-day Saints do with this direct challenge? Will they ignore it and allow the tobacco interests to fatten upon the degeneracy of boys and girls? Or will they not rather take up the gage of battle thus thrown at their feet, and wage a strong defensive war? The time is past for mere talk. The time is here for work. We must fight with all the weapons at our command. Already organizations are forming in various parts of the country to combat this growing evil. We must aid these forces to drive the cigarette from our communities. It is a struggle for the boy and the girl. The men and women of the future will not be so likely to use tobacco if the boys and the girls of the present do not form the habit. But the shrewd nicotine trust levels its guns at the growing generation, knowing that a youth who learns to smoke means from a thousand to fifteen hundred dollars more in its pockets than one who picks up the habit later in life. We too, taking our cue from the enemy, must work with young people. If they can keep from forming the tobacco habit till they are past the habit-forming period in life, they will be saved from the money-grubbing tobacco interests.

In order to meet this challenge to action, the following specific recommendations are made:

First, as to organization. The social advisory committees in ward and stake should take the initiative and assume the responsibility of seeing that something is done. They should cooperate with all the uplift forces in the community in an anti-cigarette crusade.

Second, as to general aims. The first objective should undoubtedly be the enforcement of the present laws against selling or giving tobacco to minors and its use by them. We cannot hope to get other laws against tobacco as long as these are not enforced. But, secondly, we should seek to destroy the power of tobacco agencies working through advertisements to entangle the youth. Public sentiment should be roused against tobacco; local authorities should be induced, as in Murray, Utah, to put a ban on the use and sale of cigarettes, and if possible to pass ordinances forbidding bill-board advertizing of tobacco in any form. Finally, we should not forget that our work is to culminate in a State law banishing the cigarette forever.

Third, as to methods. Public meetings should be held for the purpose of laying the facts and the laws before the people. Invite the local civic and police authorities to your committee meetings to show them that you are willing to aid them to enforce the laws. Work with the store-keepers to induce them not to keep on sale tobacco, or at the least, cigarettes. It ought not to be difficult to get Latter-day Saint shop-keepers to agree to this. At all events, where store-keepers persist in violating the law in this respect complaints should be filed against them before the proper civil authorities. No one who breaks this law deserves any sympathy. Where store-keepers say that they cannot tell the age of young men who ask for tobacco, local civil authorities may be induced to require birth certificates. In any event, however, the burden of obeying the law is on

The Cigarette Evil

the one that sells, and if he is wise he will be on the safe side. It is within your rights to secure the passage in any community of resolutions pledging the people not to patronize stores that keep on sale tobacco and not to subscribe for papers or magazines that carry advertisements of tobacco; only, of course, no place of business or publication should be particularized beforehand. It would be well to send protests, either individually or collectively, to newspapers and magazines that advertise tobacco. Also work with those who operate motion pictures so as to secure the elimination of all plays that show the characters using tobacco in any form. The film is one of the most impressive means of instilling into the minds of the young any ideals, since these come through the eye, the most powerful of the senses. Inasmuch, therefore, as so many of the pictures on the film nowadays show the characters in the act of smoking, usually the cigarette, this becomes one of the most insidious ways of advertising tobacco and thus corrupting young men and women. If in any particular community all announcements and advertisements of the cigarette in any form can be cut off and merchants can be induced not to keep cigarettes on sale, and if this can be kept up indefinitely a vigilant and active public sentiment can be created, so that the generation that is growing up will thus be kept from falling a prey to the "evils and designs" of those who would coin the nation's manhood and womanhood into filthy lucre.

The Church has for many years taught the harmful effects of tobacco; the practice of the great majority of its membership has always been and is now against its use. At present the sentiment throughout America is growing strongly against the use of tobacco in any form. Finally, the laws in every community where the Saints live forbid the sale to and the use by minors of tobacco. Surely, with the backing of both the state and the Church all that is necessary is to awaken the public sentiment, now more or less latent in every community, into an active force that shall sweep away from our towns and cities the cigarette evil.

LAWS AGAINST SELLING TO, OR USE OF TOBACCO BY MINORS

Utah

Any person who shall sell, give, or furnish any cigar, cigarette, or tobacco in any form * * * to any person under twenty-one years of age in this state shall be guilty of a misdemeanor.—Compiled laws of Utah, section 8442.

Any person under the age of twenty-one years who shall buy, accept, or have in his possession any * * * cigar, cigarette, or tobacco in any form, * * * shall be deemed guilty of a misdemeanor and upon conviction thereof shall be fined in any sum not exceeding \$100. Compiled Laws of Utah, section 8443.

The penalty for a misdemeanor "except in cases where a different punishment is prescribed by law," is "punishable by imprisonment in a county jail not exceeding six months, or by a fine in any sum less than \$300, or by both.

Arizona

It shall be unlawful for any person in the State of Arizona to sell, give, or furnish, or cause to be sold, given or furnished any cigars cigarettes or cigarette papers, smoking or chewing tobacco, of any kind or character to any person under the age of twenty-one (21) years and it shall be unlawful for any minor in the State of Arizona to buy, accept or receive from any person, any cigars, cigarettes or cigarette papers, smoking or chewing tobacco of any kind or character. Session of Laws of Arizona 1917, p. 8. (An amendment of the section passed in 1913.)

The violation of the preceding section shall be a misdemeanor and the person guilty thereof shall be fined for each offense not less than ten nor more than one hundred dollars. Revised Statutes of Arizona, 1913, p. 66.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR NOVEMBER, 1919

(Deseret S. S. Songs, No. 281, verse 3)

Help us, O God, to realize
The great atoning sacrifice,
The gift of Thy beloved Son,
The Prince of Life, the Holy One.

CONCERT RECITATION FOR NOVEMBER, 1919

(Isaiah 51st chapter, 3rd verse)

For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Uniform Fast Day Lesson for November
2, 1919

Thanksgiving

Aim: Having been the recipient of the richest blessings given to man, our thanksgiving and praise should be from the depths of our hearts and be reflected in our daily lives.

The following songs would be appropriate:

"Morning Thanksgiving," S. S. Song Book, No. 238:

"Sweet is the Work," S. S. Song Book, No. 35.

"To Thee, Our Heavenly Father," S. S. Song Book, No. 137.

"A Song of Praise," Juvenile Instructor for September, 1917.

"O Lord of Hosts, We Now Invoke," S. S. Song Book, No. 187 (Sacramento).

Some Things We Have to Be Thankful For

(To be adapted by the teachers, in class work, to their respective grades)

Nature's Gifts: "A land choice above all other lands."

Bounteous harvests from field and farm.

Herds upon a thousand hills.

Great storehouses of coal, almost at our doors.

Mountains of iron and copper—seas of salt—stores of precious metals.

Almost everything necessary for the building and maintenance of an Empire.

Heavenly Gifts: A restored Gospel (Church History, Vol. I, pp. 4, 11).

A living faith (Jas. 2:18; John 5:24).

A repentant heart (2 Cor. 7:9-10).

A double birth (John 3:5): Of the water, with its cleansing power (Acts 22:16). Of the Spirit, with its stream of heavenly light (John 14:26).

A wondrous authority and power—the Priesthood (John 15:16).

A living prophet, seer and revelator.

Apostles, etc., that we need “be no more children, tossed to and fro, and carried about by every wind of doctrine” (Eph. 4:11-17; Mark 3:14-15).

Gifts of wisdom, knowledge, healing (Mark 16:17-18; I Cor. 12:7-11).

Called from Babylon to the “Chambers of the Lord,” while His indignation be

overpast (Micah 4:1-2, Jer. 50:4-5, and 3:15; Isa. 11:11, 12, 35; 35:10; Rev. 18:4).

Temples of God (Doc. and Cov. Sec. 124:39-44).

Eternal Relationships—husband and wife, parent and child, brother and sister eternally (Doc. and Cov. Sec. 132; Matt. 18:18).

Hearts turned to our fathers, with opportunity for us to become “saviors upon Mount Zion” (Mal. 4:5-6; I Peter 3:18-20 and 4-6).

Foreknowledge of that which is to come—for “surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7; Rev. 18:4-5; Isa. 52:6; Psal. 85:8; Matt. 24).

Privilege of standing “in holy places and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord” (Doc. and Cov. Sec. 87).

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

Suggestions for Union Meeting, or Where Union Meetings are not Held For the Choristers and Organists' Department at the Monthly Meeting of the Stake Superintendency and Board.

By Joseph Ballantyne

As suggested in last month's “Juvenile Instructor,” it is desired that we apply the lessons in “The Art of Teaching” to our Sunday School songs, using them as directed, with special attention to the spirit of the music and content of the text.

One song each month will be suggested for study and it is presumed that it will require all the time allotted for practice during the month and the most earnest efforts of the chorister to perfect the song as it should be given. If the song has been previously studied take it up from new angles to excite proper interest, emphasizing the musical and thought development. Visualize the meaning of the text for the express purpose of impressing the truths contained in these songs. This will bring about uniformity throughout the whole Church and result, we hope, in our songs performing the mission of impressing our children with the truths of the Gospel and planting within them the ideals of right living and useful service.

Topic: “Without expression there can be no true education and this expression, to be truly educational, must be rightly directed.” Art of teaching, chapters II and III.

Expression is the basis of all moral, intellectual and physical growth, and that growth depends upon the extent to which we use our God-given talents. We develop physically proportionately as we systematically exercise the muscles of the body. Moral growth is the result of correct thoughts and acts in harmony with the right mode of living and intellectually we expand through the proper exercise of the functions of the mind. The purpose of all religious teaching is to stimulate within us the proper ideals of right living and through these impressions to impel us to act in consonance with those teachings.

True spiritual growth is largely dependent upon our ideals of generous service.

No person was ever in harmony with true spiritual life until his services were freely given for the good of his fellow-men.

It is a natural sequence to the devotion we feel for the welfare of others.

In this there is true happiness and honest religious development.

Our concern as choristers, as with the class teacher, should be—with the splendid means at our command—to instill within the pupils' hearts a true desire to serve, and through this service they may acquire the properly guided spiritual growth. The act is always preceded by the thought—the impression before the expression—hence the great opportunity is ours to impress the

truths contained in our songs, just as the class teacher's aim is to make the child sincerely feel the content of the lesson.

We have even a greater opportunity, for if music enhances the value of that to which it is attached, have we not, with the divine truths contained in our hymns a splendid means of impressing the pupils with these truths, and if correctly impressed will they not make an application of them in true service to others.

Our chief concern then should be to make our songs a means of honest expression.

An attractive means should be employed in presentation that all the beauties of words and music may be brought forth, without which serious impressions are impossible.

Compel the interest of the pupils by an analysis of the music and words, lead them to think and feel the spirit of the music and the content of the text, by simple but dignified means and not by scolding, which is contrary to the Gospel spirit. By questions ascertain if they absorb the meaning of the words; in this way, a direct impression is made. Show the pupils the intimate relationship of words to the music; how the composer selects to have important words always on accented parts of the measure and how gradations in tone power assist in arousing the emotions, etc. These are essential elements in the treatment of a song, if we wish to compel interest and impress the truth.

If we can reach this desired end, music will be performing the splendid service of helpfulness in arousing spiritual ideals in every thought and deed.

Questions and Assignment.

1. What is the true meaning of education?

2 Upon what is our moral development dependent?

3. The purpose of religious teaching?

4 In what way is the chorister responsible for religious teaching?

5. What is the special function of music as applied to words?

6. How can our songs contribute toward the spiritual development of the pupil?

7. It is important that the chorister emphasize the intimate relationship of words and music? Why?

Use song No. 207, "Have I done any good in the world today?"

Beat the time two in a measure, otherwise the tempo will likely be too slow. The content of the text demands that it

be rendered in a bright and spirited manner, with emphasis on important words coming on the first of each measure. The speed and accent are vital elements in its rendition.

On the words, "Have the sick and the weary," etc., begin very softly with gradually increasing loudness, observing strictly the ritard, until the full volume of tone is obtained, then in strict time end the movement softly.

Following this is the chorus, "Then wake up," etc. The demand here is for full volume with intense earnestness, and dramatic fervor. On the last syllable of the word "measure" insist upon it being held with full volume with precision in release. Have a direct attack on "a" beginning the next phrase with a reasonably long hold and without renewing the breath finish the phrase, with insistence on all releasing promptly at a given signal. Attention should be given to the matter of attack and release for it compels the attention of the pupils and makes for clean cut singing. Insist upon memorizing, for in no other way can the attention of the school be had—and the singing made spirited and enjoyable.

Memorizing is a simple matter when the pupils get the thought contained in the text.

Try teaching the song in sections, rather than as a whole; this is also effective when defining the meaning of the words.

"Have I done any good in the world today?" Get the pupils in an analytical frame of mind, and by appropriate questions have them reflect upon the experiences of the day or week and have them determine in their minds if this sentiment has possessed them, to the extent that they truly have performed some good acts and deeds.

Following this are suggestions in the form of questions as to some of the ways we may perform effective service. "Have I helped any one in need?" "Have I cheered up the sad and made some one feel glad?" "Has anyone's burdens been lighter today because I was willing to share." "Have the sick and the weary been helped on their way? When they needed my help was I there?" etc. What a wonderful opportunity by question and inquiry to teach and impress the gospel of service. Time might not permit the pupils always to tell of the kind acts they have performed, but the chorister has it within his power to seriously impress the members of the school with a sincere love to be good, kind, considerate, devoted to service for the good of

others and unselfish in the performance of this service. One important function of music, attached to words, is to impress these very truths and if this impression be made in Sunday School there is no doubt but that the pupils will carry them out practically in their lives.

The theme in the chorus is action, not dreams, then close with "Doing good is a pleasure, a joy beyond measure, a blessing of duty and love." This should be sung with intense earnestness, with a certainty that the impression of sincerity is stamped on the faces and hearts of the members of the school. The second verse is a plea to make the most of our present opportunities and not put off to another time the service that can immediately be performed. Then follow these significant words:

"Tis noble of man to work and to give, love's labor has merit alone; only

he who does something is worthy to live, the world has no use for the drone." (Clinch these thoughts with apt illustrations.) These are merely suggestions as a means of aid and not intended to deprive the chorister of extending, amplifying and using his own judgment and personality, in the development of these songs.

Choristers, do you not feel that if you develop our songs along the lines suggested, that you will find the time allotted during the month for practice, rather insufficient, even to properly prepare one song, though it has previously been studied? We think you will. This month keep this text in your thoughts: The gospel of service expressed in noble acts, is the ideal conduct in life. It brings the truest happiness and without it we are stifling our noblest development.

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart and Hyrum G. Smith

So move that each step goes forward
So step that each move adds strength.

WORK FOR OCTOBER, 1919

A Study of the Ten Commandments

Review of the Discussions of Commandment One

June, July, August and September

Summary

The primary or basic ideas underlying the first commandment.

a. The Oneness or single supremacy of God.

b. The single or undivided, unbroken allegiance exacted from man!

Conscious of the one idea as a fixed fact or truth, the other is a mere corollary or necessary inference.

If rulership is single allegiance of necessity is single.

There being one God any worship consistent with this truth can have but one place of reference, one place of appeal.

The living continuing concept of a single supreme being precludes a divided or broken worship.

Every impulse toward a single reverence has its origin in the recognition of a single supremacy.

Given the first commandment concept of God and you have a oneness or unity—a beginning and a finality to all that is.

It is the magic of this single divinity

that rivets the seams in courage, welds the breaches in faith and nails the colors of an unshaken fidelity to the masthead of our moving life.

What think you came to Moses in that vision of Genesis 1—that chain of single fiats linking the sole moving cause of earth—universe—and man.

Burn the impress of this vision down to the soul's quick and the dugways of life are fenced at the edge and its ravines and boulders are set with red lights.

Thought leaders, in these discussions your work is to drive this truth home. For in a single sentence it can be said that with an existing, continuing ineffaceable consciousness of the divine—the single guide, the single control, the single source of ultimate relief—the true and the living God—there need be no faltering, for there can be no doubt; there need be no other God, for there can be but one.

This, parents, is the sublime, eternal truth of commandment one—a fixed, immediate, and ultimate faith in God.

Sunday, October 5

Uniform Fast Day lesson

Sunday, October 12

Tests of Application.

Having in mind the basic thought or principle of Commandment One as set out in the foregoing resume or summary we suggest by way of review that spe-

cific tests of the application of this commandment to present day conditions be made.

Take for example the four types of deities (Chance, Class, Pleasure, Wealth) which have been discussed as representative of the various groups of deities which form the subject matter of the idolatry of the present day.

These are taken simply as a few of the "gods many," mentioned in 1 Cor. 8:5. A few of the things served and worshiped to the extent that they can be said to have been deified. That is, they are courted, revered, and sacrificed to a degree that excludes in whole or in part the service to and the worship of the true and the living God.

As an applied test of the influence of Type 1 (Deity of Chance) upon our lives we submit the following items as being typical of the Christian speculator's diary entries for each of the seven days. That is, entries that might be found in the diary of sundry persons here and there of luck's invitation on different days and times.

Sunday.—A day and time sanctified and set for worship. I renewed my pledge to God to serve Him and to keep His commandments. I appealed to Him for charity, for forgiveness, for life, for achievement, for salvation. As a consideration for life and all that is and is to be I took again my oath of allegiance to God and proclaimed my faith in Him, the creator of Heaven and Earth and all that in them is.

Monday.—I charted the trend of market prices. It appeared and a confidant agreed that I had developed a good guess. I planted long or I bought long or I planted short or I sold short according to my vocation. I played to win—win big. I planted or I paid. I served and sacrificed on my information and judgment. Both may be faulty but I'll trust to luck. I'll quiet my fears with omens, signs, and mascots and if need be implore totems and the fates. I've simply got to win.

Tuesday.—It comes to me (by mere incident) that a strike of oil is expected at snake creek or mud flat. It'll mean a million to the lucky ones. I must get in.

Wednesday.—X and Y are making the first test. It's a substitute for gasoline—just think of it. I get this from a near friend. It'll mean hundreds of millions. I don't see how I can afford to miss this chance.

Thursday.—Smith has an option on an "Empire" in the making. He's a close friend of Jones who is a pal of mine. A few dollars more will put it over. It

may mean a billion to the insiders. It looks good to me.

Friday.—Brown, the ace of chemists, has just discovered an easy, practical, and sure way to precipitate and collect the innumerable particles of gold in salt water. He's never failed—think of it. The oceans are depthless and boundless. Think of the immensity. I can't think of it. I'm in on it if it takes every cent.

Saturday.—Took a day off and had a real time. I am going to win and I'll celebrate now—or it looks bad for me and I'll go and forget my troubles. As I went the rounds at the resort took a few flings at the games, just to try out my luck. I won an X and a Y. (Losses not recorded.)

And so many of the forward looking chapters of our life read. And so the sirens of "Chance" spread their net. The heralds of the magician "Good Luck" shout from the housetops the winnings of those favored by him.

But the voice of the loser is not heard, even the lights in his memory are turned low, lest his folly be revealed.

Father, son; widow, orphan; rich, poor; color and creed watch, serve and sacrifice as they reach out to the dissolving hopes set in the rainbow of chance.

Something for nothing—much for little, that is the expectancy that lures us on until perchance sacrifice flings in despair the last penny into this pool of blind hope.

Questions

How is it the conditions described above are sanctioned by the civil law?

Is there no violation of what might be termed the moral code?

Is it possible for a devotee of "Chance" to possess and show an unshaken fidelity to God? A fidelity to man?

What are the factors in it all that alienate man's devotion to and faith in his maker?

Is there any form of alienation from God that permits of a true fellowship among and between men?

Is the moral test of gambling determined by the question as to whether or not the winner takes his gains, without compensation, from the loser?

Define profiteering.

Indicate in what way it factors in the speculations referred to in the suggestive test.

Excessive gains can only come from what conditions?

What do we mean by the law of compensation?

Review all the questions assigned for

August 10 as set out in the July "Juvenile."

Sunday, October 19 and 26

Review of work for August and September continued.

Assignments

Select one or more to write up the diary entries of a typical Christian social and class distinction devotee or worshiper covering the seven days of the week.

It is suggested that this recital of appointments and reference to special exclusive affairs include societies, clubs, orders, frats,, sororities, and circles.

Questions

Ask again the questions under lesson theme 10, (Deity of Class, July "Juvenile.")

What is there in the claim that we are and must of necessity be controlled by our likes and our dislikes in choosing our associates?

Do we not impose on our children an exclusive companionship?

What is there in the contention that it is human affinity rather than divinity of origin or a single creator that determines our comradeship?

Does commandment one inveigh so much against a certain exclusion in companionship or against a false vanity in regard to self?

Is not the idolatry, more in the direction of self-exaltation?

The same process or method of review is suggested as to lesson theme 11 (The deity of Pleasure.)

Have one or more who are best fitted write up a seven day schedule for pastimes and pleasures. See to it, however, that the type you select to portray is Christian in training and profession and is mindful to an extent of the service incident to the Sabbath day.

It is suggested that the dance, the theatre, (drama), the vaudeville, the movie, the banquet with and without specialties (so called) auto riding, trips and junketing generally, golfing, swimming and other out door sports be included in the recital of pleasure rounds.

Questions

At what point (put your finger on the element that shifts the action or setting from the moral to the immoral) does each cease to be soul-building and becomes at once soul destroying or idolatrous?

Put again the questions listed under lesson for Sunday, August 24, (July "Juvenile.")

Again we ask the supervisor to arouse to his work and drive home a consciousness of the things struck at in Commandment One.

Be sure to set your illustrations, your examples, your types of offenses in life as it is lived here and now. Move away from musty volumes, ancient narratives and things remote both in time and space. Turn page by page, leaf by leaf, the book of life as we live it as we write now. The themes of Commandment One are the things that the so-called unlearned and unread can discuss with freedom and with certainty. Its ring of protest, its challenge of restraint runs to us. It is our idolatry not that of the Hebrew or Egyptian that is involved. All references in the work are to ourselves, our latest living experiences. What we see, what we cannot fail to know is the library, the works of reference or the store of munitions from which we draw to battle with this plague of estrangement from God.

Note. If your time permits you may similarly review theme 12 but as a longer period was devoted to this topic in the regular work we suggest that a thorough review of themes 9, 10 and 11 be made during the last half of October.

Theological Department

Elias Conway Ashton, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

First Year—Lives of the Apostles

First Sunday, November 2

Uniform Fast Day lesson

Second Sunday, November 9

Text: Chapter 30, "The Apostles of Jesus Christ," (Anderson.)

1. Paul journeys from Athens to Corinth.
 - a. Corinth a new city.
 - b. Its wickedness.
2. Paul lodges at the home of Aquilla.
 - a. He preaches in the synagogue.
 - b. He is joined by Silas and Timothy.
 - c. His success—his difficulties.
 - d. His hard work approved by

God. Treat the vision of Paul.

3. Paul taken before Gallio.
 - a. The charge made by Jews.
 - b. Gallio's treatment of Paul and the Jews.
4. Paul writes his two epistles to the Thessalonian saints.
 - a. Treat full the 5th chapter of First Thessalonians and apply same to our life today.
 - b. Review Second Thessalonians.
5. Paul finishes second missionary trip.

Third Sunday, November 16

Text: Chapter 31, "The Apostles of Jesus Christ," (Anderson.)

1. Apollos preaches.
 - a. He was an Alexandrian Jew.
 - b. Give his authority and extent of his work.
2. Paul on third journey meets disciples of Apollos.
 - a. He asks them about their baptism.
 - b. Their reply.
 - c. His action in the matter.
 - a. What is the way into the Church?
 - b. Why should there be one way into the Church?
 - c. Discuss fully with class the need of baptism of the Holy Ghost.
3. Paul three years in Ephesus.
 - a. His miracles.
 - b. The doctrine taught.
 - c. His great ability to convert.

Fourth Sunday, November 23

Text: Chapter 32, "The Apostles of Jesus Christ," (Anderson.)

1. Paul's continued work.
 - a. His miracles, their nature.
 - b. The result of the miracles in Paul's work.
 - c. Explain Paul's authority as compared with the magic power exercised by others.
2. Paul's preaching comes in conflict with the silver-smiths.
 - a. The trouble that followed.
3. Paul at Troas.
 - a. The first day of the week observed as the Sabbath.
 - b. Explain fully the difference in the Jewish Sabbath and our Sabbath.
 - c. Explain contention of Seventh Day Adventists.
4. Paul to Miletus.
 - a. He calls for the Elders of Ephesus.
 - b. His farewell address to them. Acts 20:17-38.
 - c. Consider address in detail.

Fifth Sunday, November 30

Text: Chapter 33, "The Apostles of Jesus Christ," (Anderson.)

Third Year--Old Testament Studies

First Sunday, November 2

Uniform Fast Day lesson

Second Sunday, November 9

Text: Chapter 29, "Old Testament Studies," Vol. II; Book of Ezra.

1. Cyrus King of Persia conquers Babylon.
 - a. Review the fall of Babylon.
 - b. Review condition of Jews and 70 years of captivity.
2. Cyrus issues proclamation freeing Jews and granting them privilege of return. See Ezra 1:1-5.
 - a. Review prophecy telling of return.
 - b. Show the fulfilment of the prophecy.
3. The return of the Jews.
 - a. Some do not wish to return.
 - (1) Treat reason only.
 - b. Only the race-loving God-fearing return.
 - c. Compare these with people who joined the Church and followed it through its early drivings.
 - d. Those that do return. Ezra 2.
 - e. They reach Jerusalem.
 - (1) Its condition.
 - (2) Their love for it.
 - (3) They commence to build Temple.
4. The Samaritans.
 - a. People left when Jews taken into captivity.
 - b. They intermarried.
 - c. The treatment of them by the Jews upon their return.
 - d. Explain the use of the Samaritan in the parable of the Good Samaritan.
5. The Temple finished and dedicated.
 - a. The ceremony.
 - b. Compare with the dedication of a Temple today.

Third Sunday, November 16

Text: Chapter 30, "Old Testament Studies," Vol. II; Book of Ezra.

1. Ezra a scribe.
 - a. What is a scribe.
 - b. His authority and duties.
2. Ezra's visit to the king.
 - a. The expression of his gratitude.
 - b. His departure.
3. Ezra finds the Jews marrying outside their own people.

- a. He takes the matter up with the Lord and the people.
- b. Treat fully here:
 - (1) The marriage under the "everlasting covenant."
 - (2) The effect of marriage by our own people each with the other outside the Temple.
 - (3) The effect of marriage by our own young men and women outside the membership of the Church.
4. Make the point very plain that there is one form of marriage since God has spoken on that subject, just as there is but "one Lord, one faith and one baptism."
2. The application of this cogent argument to the life and labors of Joseph Smith.
3. Early persecutions center about the young prophet.
 - a. The vexatious lawsuits.
 - b. Joseph dragged from his bed, beaten and tarred and feathered.
 - c. The Jackson County uprising.
 - d. Expelled from Missouri. Joseph Smith incarcerated.
 - e. Persecutions in Illinois.
4. The Church grows and its leaders active amid all these troubles.
5. Paley gives further tests. See pp. 248-9.

Fourth Sunday, November 23

Text: Chapters 31 and 32, "Old Testament Studies," Vol. II; Book of Nehemiah.

1. Nehemiah remains in Babylon.
 - a. Bad news brought from Jerusalem.
 - b. Nehemiah starts for Jerusalem at once.
 - c. His arrival.
 - d. His part in the rebuilding of the city and wall.
 - e. The attitude of the people.
2. Nehemiah made governor.
 - a. His work as governor.
 - b. His experience with Sanballat.
3. The walls of the city rebuilt.
 - a. Nehemiah's humility.
4. What part had humility played in the lives of all the great men who have been called to do God's work?
 - a. Give examples of men who have gown arrogant.
 - b. Give examples of men who have remained humble all their lives.

Fifth Sunday, November 30

Text: Chapters 33 and 34, "Old Testament Studies," Vol. II; Book of Esther, chapters 1-10.

Advanced Theological

LESSONS FOR NOVEMBER

First Sunday, November 2

Uniform Fast Day lesson

Text Book: "A New Witness for God," Vol. 1, (Roberts.)

Second Sunday, November 9

Lesson 26

The Testimony of Toil and Suffering—Paley's Argument Applied to Joseph Smith

1. Archdeacon Paley's argument stated—See page 240.

Third Sunday, November 16 Lesson 27

The Testimony of Miracles—The Evidence of Fulfilled Promise

Chapter 19 of Text

1. Do miracles of themselves establish divine authority?
 - a. What of Dowieism?
 - b. What of Christian Science?
 - c. What of hypnotic and other mind cures?
2. The nature of miracles.
 - a. Is any natural law violated in their performance?

For supplemental reading on this subject see Drummond's "Natural Law in the Spiritual World."
3. Miracles not the Supreme test of divinity but always an accompanying feature of all divinely appointed dispensations.
 - a. Joseph Smith's boldness in declaring that this power would accompany his work at a time when nearly every one thought that the age of miracles had passed—itself a singular circumstance—see pp. 254-5 and 6 of text.
 - b. A century has nearly passed and miracles have continually followed the Church.
4. Wonderful healings follow the ministrations of the prophet.
 - a. Under this topic each instance referred to in the text may very profitably be restated in the language of the members of the class.
5. Instances coming under our own observation.

Permit rather wide range in this discussion as many instances of local importance will be within the knowledge of the students and their own recital will stimulate their faith.

Fourth Sunday, November 23
Lesson 28

Chapter 20 of text.

1. Prophecy made and then subsequently fulfilled is one of the supreme tests of divine inspiration.
 - a. This is an approved means of testing the genuineness of a prophet's claims—see pages 279-80 of text.
2. Does God give revelation to men or inspire them in relation to trivial things?
3. Joseph Smith's prophecies considered.
 - a. Prediction concerning the Book of Mormon, the Church and himself.
 - (1) Time when uttered and time when first published.
 - (2) What could a reasonably observant man have foreseen at these times.
 - (3) The fulfilment to date is nothing short of marvelous.

- (a) Gospel has already been proclaimed in every land and the Book of Mormon has been translated into nearly every tongue.
- (b) The character and extent of the opposition shown by the cold facts of history make the prophecy a remarkable one.
- (c) The phenomenal growth of the Church attests the inspiration of the prophet.
- (d) Joseph Smith has been bitterly persecuted but is revered by hundreds of thousands.

Fifth Sunday, November 30

Chapter 22 of the text (chapter 21 omitted.)

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

First Year—Church History

LESSONS FOR NOVEMBER

First Sunday, November 2

Uniform Fast Day lesson

Second Sunday, November 9

Lesson 34

Pupil's Text: "A Young Folks' History of the Church," Chapter 34.

Teachers' Reference: "Life of Brigham Young."

Suggestive Outline

1. Prosperity of the Saints.
 - a. Peace restored.
 - b. Emigration from Europe.
 - c. Telegraph.
 - d. Railroad.
2. Apostasy.
 - a. Prominent men apostatize.
 - b. The Godbe movement.
 - c. The Liberal party organized.
 - d. Reverend J. P. Newman,
 - (1) Discussion with Orson Pratt.
 - e. Territorial officers.
 - (1) Feelings of bitterness.
3. President Brigham Young.
 - a. Early life.
 - (1) Boyhood days.
 - (2) Conversion to Mormonism.
 - (3) Baptism.
 - (4) Missionary labors at home and vicinity.
- b. Meets Prophet Joseph.
 - (1) Speaks in tongues.
 - (2) Member of Zion's camp.
 - (3) Chosen member of the Twelve.
 - (4) Pillar of strength to the Prophet.
 - (5) At Far West.
 - (a) Leads the Saints to Nauvoo.
- c. President of the Twelve.
 - (1) Martyrdom of the Prophet.
 - (2) Meeting at Nauvoo.
 - (3) Mantle of Joseph falls on Brigham Young.
 - (4) Exodus from Nauvoo.
- d. Leader of the Pioneers.
 - (1) Organization of camps.
 - (2) Mormon Battalion.
 - (3) Arrival in the Great Salt Lake.
 - (4) Returns to Winter Quarters.
- e. President of the Church.
 - (1) Leads company of Pioneers to Valley.
 - (2) Temple site chosen, city laid out.

- (3) Becomes governor.
- (4) Growth of the Church and the territory under his administration.

f. His death.

In 1870 the Liberal Party was organized. Theretofore there had been only the one party. President Young instituted co-operative mercantile establishments. This threatened to take the trade away from the Gentiles, which caused some bitterness.

A group of very talented men left the Church, lead by William S. Godbe. They supposed that their leaving the Church would cause a rupture; so did the Gentiles. But it had little effect, for the main body of the Church paid but little attention to the apostasy of these men.

The Liberal Party became an anti-Mormon organization, and was composed mostly of apostates, disgruntled Mormons and Gentiles.

In this lesson would suggest that the life of President Brigham Young be reviewed and made prominent. The pupils are familiar with incidents in his life from Nauvoo to Salt Lake City. Use the picture of President Young on page 68 in the text book.

President Brigham Young was born June 1, 1801, in Whitingham, N. Y. His ancestors were Americans, dating back several generations. His father, John Young, fought in the Revolutionary War, under General Washington, and his grandfather fought in the French and Indian War. He joined no church until he reached the age of 21, and then became identified with the Methodist church, the same organization his family belonged to. At the age of sixteen he commenced business for himself, as a carpenter, joiner, painter and glazier. In the spring of 1830 he first saw a copy of the Book of Mormon, which was brought in the neighborhood of Mendon, New York, by Elder Samuel H. Smith, the brother of the Prophet Joseph. Brigham read the book with a prayerful desire to know the truth, and received a testimony that the Book of Mormon was a divine record from God, and that Joseph Smith was a true prophet. He had the courage of his conviction, and was baptized, and became a member of the Church. His parents and several other members of the family were baptized; also his wife. Brigham began at once to preach the Gospel to his friends and the people in that vicinity. He had received the Priesthood and was the means of raising up a number of small branches. Elder

Heber C. Kimball, the long life friend of President Young, who had also accepted of the Gospel message, resided near Mendon. In 1832 President Young, with Elder Kimball and his brother, Joseph, visited Kirtland, Ohio, to see the Prophet. They found him in the woods, chopping wood. They were welcomed by the Prophet, and on the evening of the same day a meeting was held, and Brigham Young was called upon to pray by the Prophet Joseph. While praying he spoke in tongues, and the Prophet Joseph received the interpretation. After Brigham Young left the room the Prophet predicted: "The time will come when Brother Brigham will preside over the Church." Elder Young, with his brother, Joseph, went to Canada, where they filled a mission. In 1833, he removed with his family to Kirtland, Ohio. He had two little girls by his first wife, Miriam Works, who died in 1832. In Kirtland he married Ann Angell, who was a mother to the two little girls, and had a large family of her own. When Zion's camp was organized by the Prophet to go to Missouri to regain possession of the land and property from which the Saints had been driven in Jackson County, Brigham Young was among the foremost in this camp. When he returned to Kirtland he had traveled about 2,000 miles on foot. When the first Quorum of the Twelve was chosen he was selected as one of them. He spent his time in preaching the Gospel, studying and preparing himself for greater usefulness in the Church. He stood firm and loyal to the Prophet Joseph, when others were making false accusations against him. He declared before his enemies that he knew Joseph was still a true Prophet of God. He went through some of the trying times in Missouri. He moved his family to Far West. When the Saints were driven from there he returned eleven times with his team to assist the helpless Saints. He was at the Temple Block at Far West when the Twelve took their departure on missions, fulfilling a prediction uttered by the Prophet, which the enemies of the Church said would not be fulfilled. He moved to Nauvoo, residing across the river, at Montrose. When the Saints were stricken with the fever at Nauvoo, Montrose and vicinity, the Prophet Joseph administered to Brigham Young who was instantly healed. President Young was on a mission when the Prophet Joseph was martyred. He returned, with other members of the Twelve, as soon as the news reached them of this sad event. It was

at the meeting held at Nauvoo, when the cloak of Joseph the martyred Prophet fell upon Brigham Young, and the Saints knew that the Twelve were to lead the Church. President Young was the President of the Twelve at that time. You can imagine his sorrow when the Prophet was martyred.

The pupils should be able to follow President Young from Nauvoo to the Valley of the Great Salt Lake. Note the wonderful growth of the Church and Territory under his administration. The laying out of the city, building of temples, churches, the establishing of schools and universities, the organizing of wards and stakes, and setting in order of the quorums of the Priesthood. He died at 4 o'clock, August 29, 1877. Over 30,000 people attended the funeral. His integrity to God, his thrift, his life of service to mankind, are an inspiration to all who study the life of this great Pioneer leader.

Third Sunday, November 16

Lesson 35

Pupil's Text: "A Young Folks' History of the Church," Chapter 35.

Teacher's Reference: Jenson's Biographical Encyclopedia, pp. 14-19.

In this lesson we suggest that most of the time be devoted to a consideration of the life and labors of President John Taylor, which we think will be more profitable to the pupils than a lesson on the Crusade. However, the pupils should understand that the Church members who practiced the principle of plural marriage did it for a righteous purpose, and for this reason they were ready and willing to suffer as they did.

Suggestive Outline

1. John Taylor.
 - a. Birth.
 - b. Early religious experiences.
 - (1) Joins Methodist Church.
 - (2) Appointed Local Preacher.
 - c. Moves to Canada.
 - d. Becomes active in Methodist Church.
 - e. Seeks for true Church.
 - (1) Dissatisfaction with mother Church.
 - (2) He with others search the Scriptures.
 - (3) Views concerning Revelation, ministry of Christ, authority, etc.
 - (4) Prays for light and true Church.
 2. Conversion to the Church of Jesus Christ.
 - a. Visited by Parley P. Pratt.
 - b. Earnest investigation.
 - c. Baptism.
 - d. Ordained an Elder.
 - e. Appointed to preside over Upper Canada.
 3. Meets Prophet Joseph.
 - a. Joseph Smith, Thos. B. Marsh, and Sidney Rigdon visit Canada.
 - b. Visits Kirtland.
 - c. His defense of the Prophet.
 - d. Removes to Far West.
 - e. Called to Apostleship.
 4. Mission to Great Britain.
 - a. Condition of his family.
 - b. Sickness on the way.
 - c. Travels without purse and scrip.
 - (1) Preaches Gospel on the way.
 - (2) Passage to England.
 - d. Labors in England.
 - (1) Introduces the Gospel in Ireland, Scotland, and the Isle of Man.
 - (2) Incident in Isle of Man.
 5. The Martyrdom of the Prophet and Patriarch.
 - a. Trusted friend of the Prophet.
 - b. Accompanies the Prophet to Carthage.
 - c. Sings hymn.
 - d. The assault.
 - (1) His courage.
 - (2) Is shot.
 - (3) Is hid under mattress.
 - e. Taken to Nauvoo.
 6. Labors in the Ministry and Public Service.
 - a. Councilman, Regent, and Judge Advocate in Nauvoo.
 - b. Journey to Winter Quarters.
 - c. Called on mission to Great Britain.
 - d. Returns, and reaches Salt Lake Valley in 1847.
 - (1) Leads Company of Saints to the Valley.
 - e. Called on a mission to France.
 - (1) Introduces Gospel there.
 - (2) Book of Mormon translated in French and German.
 - f. Returns home.
 - (1) Travels among wards and stakes of Zion.
 - (2) Elected member of Legislature.
 - g. Fills mission in Eastern States.
 7. President of the Church.
 - a. Sustained President at October Conference, 1880.
 - b. Cancels debts and gives to the poor Jubilee year.
 - c. The Crusade.
 - (1) Edmunds and Tucker act.
 - (2) Lives in exile.
 - d. His death.
- John Taylor was born November 1,

1808, at Milnthorpe, England. When he was about fifteen he joined the Methodist Church, and was appointed local preacher. His father's family had moved to Canada, in the neighborhood of Toronto. He came later to Toronto and married Leonora Cannon, daughter of Captain Cannon, of the Isle of Man. She was also a member of the Methodist church. He again became active in this church. He with a few sincere Methodists, met together and studied the Scriptures. They were not altogether satisfied with the doctrines of their church. These men, through investigation, were convinced that there should be revelation, also that the gifts and blessings should follow the believers in Christ, and that men should be called of God to administer in the ordinances of the Gospel. They believed in the personal reign of Christ on the earth, etc. They came to the conclusion that their church and all other churches with which they were acquainted were false, as their doctrines did not agree with Holy Writ. They prayed and fasted for light to be lead to the true Church.

Elder Parley P. Pratt came into the vicinity with a letter of introduction to John Taylor from a merchant acquaintance. John Taylor had heard of the Book of Mormon and the Prophet Joseph. He, with several friends, investigated the Gospel and were baptized. Brother Taylor was ordained an Elder by Elder Pratt and Orson Hyde and was appointed to preside over the branches of the Church in Upper Canada. The Prophet Joseph, Thomas B. Marsh, and Sidney Rigdon visited Canada sometime later, and John Taylor became acquainted with them. He was ordained a High Priest by them. From this time on he was a true friend to the Prophet. He visited Kirtland, Ohio, several times. In 1837, there weret several of the leading men who apostatized from the Church. They became embittered against the Prophet. Elder Taylor was then in Kirtland, and he stood up in the midst of these foes and declared that Joseph was a Prophet of God and had not fallen, and maintained the integrity of the Prophet. He moved from Toronto to Kirtland and from there to Far West, Missouri. He was called by revelation to the Quorum of the Apostles. He was appointed to fulfill a mission in Great Britain, at the time when there was much sickness in Nauvoo and Montrose.

He and Elder Wilford Woodruff left under these trying conditions, without purse and scrip, preaching on their way. They were both sick with the fever, and

when they arrived in New York they were penniless. They had faith that the way would be opened for them to reach their destination. President Taylor told one of his companions to reserve passage on the steamer for them to Liverpool. Before the steamer sailed they had sufficient money, which had been voluntarily offered, to pay their passage. They arrived in Liverpool in 1840. Elder Taylor went to Ireland and introduced the Gospel there, baptizing the first convert in Ireland. He also took the Gospel to the Isle of Man, and to Scotland. The following incident is related in connection with his labors in the Isle of Man. "He had some tracts printed in reply to some falsehoods which had been circulated by ministers, regarding the character and doctrines taught by the Prophet. When the tracts were ready the printer would not deliver them to him until every penny was paid. He was anxious to get the tracts, so he went into a private room and kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of His cause. In a few minutes after his prayer was offered a young man came to the door, and upon being invited to enter, handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money, and a little note which read: 'The laborer is worthy of his hire,' and no signature was placed thereon. In a few minutes later a poor woman engaged as a fish vender came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take her money. She insisted that the Lord would bless her the more and she would be happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer the balance due him." He returned to Nauvoo in 1841, after having traveled many thousands of miles on steamboats, coaches, on foot and horse back, all done without purse and scrip. The Lord had amply provided for His servant.

At the martyrdom of the Prophet, when Joseph and Hyrum were taken to Carthage jail, John Taylor and Willard Richards voluntarily shared their imprisonment. Just before the terrible assault the Prophet asked Elder Taylor to sing, "A Poor Wayfaring Man of

Grief." On the fatal day, June 27, 1844, Elder Taylor stood at the door when the bloodthirsty mob tried to seek entrance, striking their loaded weapons with his cane to defend his brethren. He received four bullet wounds, and was only saved from death by his gold watch. A bullet struck his watch and he was thrown back into the room, and dragged by Elder Richards into a small room and covered with a mattress. When the mob disappeared he was taken to Nauvoo, where he recovered. He carried one or more of the bullets in his body to his death. He was a trusted and firm friend of the Prophet.

He was in Nauvoo during the persecutions of the Saints, and journeyed with the first company of Pioneers to Winter Quarters. There he was called on another mission to Great Britain with Elders Orson Hyde and Parley P. Pratt. He returned with a large company of Saints from England, and arrived in the Great Salt Lake Valley in the fall of 1847. He experienced the early trials and scenes in the Valley. In 1849 he was called to take the Gospel to France and Germany. Under his direction the Book of Mormon was published in French and German. He also published several tracts. He returned home for a short time, and then was called on another mission in the Eastern States.

Elder Taylor was not only a good Church man, but he was connected with public life, and held many responsible positions. In Nauvoo he was City Councilman; also one of the Regents of the University, and Judge Advocate of the Nauvoo Legion. He was one of the Associate Judges of the Provisional State of Deseret. Several times he was elected a member of the Utah Legislature and Speaker of the House.

At the death of President Brigham Young he was President of the Twelve. In 1880, at the October Conference, he was sustained as President of the Church. One of his most generous acts during his administration was the cancelling of the debts to the Perpetual Emigration Fund, and making gifts to the poor. This was during the Jubilee year. During his administration the Edmunds-Tucker Act against Polygamy was passed, and he went in exile, being parted from his dear ones. He died in Kaysville, July 25, 1887. President John Taylor was a man of good appearance. He stood six feet high, was courageous, "the champion of right," and a true and trusted servant of God.

Fourth Sunday, November 23

Lesson 36

Pupil's Text: "A Young Folks' History of the Church," Chapter 36.

Teacher's Reference: "Life of Wilford Woodruff," and "Leaves from my Journal;" also "One Hundred Years of Mormonism," pp. 492-512.

We suggest that the life and labors of President Wilford Woodruff be made the subject of this lesson, and in the following lessons we will consider the lives of President Joseph F. Smith and George Q. Cannon.

Suggestive Outlines

1. Wilford Woodruff.
 - a. Birth.
 - b. Occupation.
 - c. "The Old Prophet Mason."
 - (1) Acquaintance with Wilford Woodruff.
 - (2) His attitude toward authority.
 - (3) Impression upon Wilford.
 - d. Call to the ministry.
 - (1) His desire and prayer.
 - (2) The answer.
2. Missions.
 - a. To the Southern States.
 - (1) At Pettijohn Creek.
 - (2) Threats of mob.
 - (3) His visit to Akeman.
 - (a) Bears testimony.
 - (b) Followed by him.
 - (4) Preserved by power of God.
 - (5) Death of mob members.
 - (6) Effect upon people.
 - b. Journey to Memphis, Tennessee.
 - (1) Means of travel.
 - (2) Wilford Woodruff seized with rheumatism.
 - (3) Left by companion.
 - (4) His condition.
 - (5) Healed.
 - c. Fills successful mission.
 - d. To Fox Island.
 - (1) Evil spirit cast out of woman.
 - (2) Visits home and baptizes father and step-mother.
 - e. To Great Britain.
 - (1) Experiences en route.
 - (2) A sign to labor in Staffordshire.
 - (3) Prompted by spirit to go south.
 - (4) The united brethren.
 - (a) Searching for the truth.
 - (b) Accept Gospel and are baptized.
 - (c) The clerk and constable.
3. Chosen an Apostle.
 - a. Where ordained.
 - (1) Threats of the mob.
 - b. Moves to Montrose.
 - c. Administers with the Prophet to those sick with fever.

- (1) Twins healed.
- d. En route on mission when Prophet was martyred.
 - (1) Returns to Nauvoo.
 - (2) Assists in Church affairs in Nauvoo.
 - (3) Witnessed transfiguration in President Young.
- e. Journeys with first company across the plains.
- f. Arrival in the Great Salt Lake Valley.
 - (1) A good agriculturist.
 - (2) Church historian.
 - (3) Served in Legislature.
 - (4) Visits Stakes of Zion.
4. President of the Church.
 - a. Manifesto issued.
 - b. Good feelings among "Mormons" and Gentiles.
 - (1) Liberal and People's Parties abandoned.
 - c. Growth of the Church and State.
 - (1) Lehi Sugar Factory built.
 - (2) Saltair built.
 - (3) Utah admitted as State in Union.
 - (4) Triumph Tabernacle Choir.
 - (5) Brigham Young Monument.
 - d. Salt Lake Temple completed and dedicated.

Wilford Woodruff was born at Farmington, Hartford County, Connecticut, March 1st, 1807. His father was a miller, and he followed the same trade. While a boy engaged in this business, he became acquainted with Robert Mason, known as "The Old Prophet Mason," who taught Wilford that no man could administer in the things of God unless he was called of God by revelation. Wilford was of a religious disposition, but had not joined any church, as he believed in the word of Robert Mason. In 1833 he and his brother were in New York, where they met the Elders of the Church and heard the Gospel. They received a testimony and were baptized.

While Wilford was working in Clay County, quarrying rock, making bricks, etc., he had a strong desire to go on a mission. One Sunday evening he went into the woods and asked the Lord to open the way so he could fill a mission. He had not mentioned to anyone this desire, but as he left the spot where he prayed one of the Elders met him and said: "Brother Wilford the Spirit of the Lord tells me that you should be ordained and go on a mission." Brother Woodruff replied: "I am ready." Shortly after he was called to go to the Southern States with other Elders. He and his companions suffered many hardships, but God protected them. They went to

a small place in Arkansas called Pettijohn Creek. A mob met Wilford Woodruff and the Elders and told them unless they left town immediately they would be tarred, feathered and hung. Brother Woodruff had been warned in a dream that danger awaited them in this settlement, but they should remain and bear their testimony. Brother Woodruff met a man named Akeman, who had joined the Church but had apostatized and had become very bitter. He called upon this man and bore his testimony of the truth of "Mormonism." Akeman followed him from the house in a terrible rage, trying to do violence to him. Just before he reached Brother Woodruff he fell dead at his feet, as though struck by lightning. Before the Elders left this town over one-half of the mob had died from different causes. This had a great effect upon many of the people. They realized that Brother Woodruff and companions were God's servants and several of them investigated their message and were baptized. From Pettijohn the Elders made a canoe and rode down the Arkansas river about 120 miles, then they set out by foot for Memphis, Tennessee, a distance of about 175 miles, walking through mud and swamps. Brother Woodruff was seized with rheumatism. He could not travel as fast as his companion and this Elder became discouraged and left Brother Woodruff sitting in the mud and water, unable to walk, without food and twelve miles from any home. Brother Woodruff knelt down and prayed to the Lord to heal him, and he was immediately healed; the pain left him, and he was able to fill a successful mission, baptizing several people.

He returned to Kirtland and then went on another mission to the Fox Islands. While en route a woman possessed of an evil spirit asked to be administered to. Brother Woodruff laid his hands upon her head and the evil spirit was cast out of her and she was healed. Also many others were healed. While on this mission he went and visited his father and step-mother. They received the Gospel message and were baptized. It was at Fox Island that he heard of his appointment to the Apostleship. He returned to Far West, and you will remember he was ordained an Apostle with George Albert Smith on the Temple site at Far West, April 16th, 1839.

Recall the prediction of the Prophet Joseph regarding the Twelve leaving the Temple Square to go on missions and the threats of the mob.

Brother Woodruff was driven from

Far West with the Saints. He moved his family to Montrose, Iowa, across the river from Nauvoo. He accompanied the Prophet Joseph when there were so many of the Saints in Nauvoo and Montrose sick with the fever.

Relate the incident of the Prophet sending Brother Woodruff to heal the two children, giving him his silk handkerchief.

While at Montrose he was severely attacked with the chills and fever. While in this condition he left for his mission to England, accompanying John Taylor. We have already followed President Taylor and his companions to England. When Elder Woodruff arrived in England he was appointed to labor in Staffordshire. Shortly after arriving he was prompted by the Spirit of the Lord to go south to Worcester. Here he found a community of about 600 people including their ministers who had withdrawn from the Wesleyan Methodist Church for the purpose of searching the truth, reading the Bible, etc. They called themselves "The United Brethren." Elder Woodruff preached the Gospel to them. They seemed ready and prepared for his message, and all but one received the Gospel and were baptized. The Church of England became alarmed, and sent a clerk to investigate matters. He was also baptized. A constable was sent to arrest the Elders, and he was baptized. While President Woodruff was there, through his labors and efforts, over 1800 people were added to the Church. He returned home, remained for a short time, and then started on another mission east. He heard of the Prophet Joseph's martyrdom and returned to Nauvoo. He assisted in directing the affairs of the Church at Nauvoo. He witnessed the transfiguration or change in President Brigham Young at the memorable meeting when others made their claims as guardians and leaders of the Church. He passed through the trials in Nauvoo, was driven out with the Saints, and was with the first company who entered the Salt Lake Valley. He was very successful as an agriculturist. He tried to raise the best vegetables and best fruit that could be grown in the valley. He had kept a diary of his labors, and had many choice extracts from the sermons of the Prophet Joseph. In 1875 he was appointed Historian and general Church Recorder. Later he was sent to St. George to become President of the Temple. He filled many important civic positions. At the death of President Taylor he was sus-

tained as Prophet and President of the Church.

The text-book gives an account of the important events during his administration. The Manifesto was issued, and a good feeling existed among the "Mormons" and Gentiles. Utah was admitted into the Union, and the Salt Lake Temple was completed and dedicated. On August 13th, 1898 he took a trip to the Pacific Coast. He addressed the Saints in San Francisco. He became suddenly ill, and died September 2nd, 1898. His body was brought home, and funeral services held in the Tabernacle. Israel mourned the loss of this humble and great President: It is said that his character might be summed up in three words: "simplicity, purity, and faithfulness." His simplicity and frankness won the respect of the bitterest enemies of the Church. Every boy and girl should feel the greatness of the life of President Woodruff.

Fifth Sunday, November 30

Lesson 37.

Pupil's Text: "A Young Folks' History of the Church," Chapter 37.

Teacher's Reference: "Articles of Faith," (Talmage), pp. 148-159.

Suggestive Outline

- 1: Salvation for the Dead:
 - a. Meaning. The gateway to progression and happiness.
 - b. How obtained.
 - (1) Obedience to the Gospel of Jesus Christ.
 - c. People to be judged by the Gospel law.
 - d. Gospel to be preached to living and dead.
 - e. Christ preached to spirits in prison.
2. Provision Made for the Dead
 - a. Baptism essential to salvation.
 - b. Baptism for the dead.
 - c. By whom performed.
 - d. Where performed.
3. Mission of Elijah. (Mal. 4:5, 6.)
 - a. Saints commanded to build Temple in Kirtland.
 - (1) Difficulties under which it was built:
 - b. The dedication.
 - c. Glorious manifestations.
 - (1) Elijah the Prophet appears to Joseph and Oliver.
 - (2) Keys restored.
 - d. Purpose of Temples.
 - (1) Ordinances performed for living and dead.
 - (2) Sacred places.

The pupil's text gives a simple explanation of the doctrine of salvation for the dead. Explain that the plan of salvation is universal; also that baptism is required by all who will be saved. It is essential to salvation, both to the living and dead. There have been multitudes of people who have lived on this earth but few have heard the Gospel, as there were long periods of spiritual darkness, when there were no authorized servants of God upon earth. Christ preached to the spirits in prison, and no doubt the righteous Prophets before Him and His authorized servants after Him are engaged in this work. We are all to be judged by the Gospel law, and we must hear the law before we can be judged by it. Christ did a vicarious work for us. "He died that we might live." We can do a vicarious work, the living working in behalf of the dead.

After the Kirtland Temple was built, and at the dedication thereof, Elijah the Prophet, who was taken to heaven without tasting death, appeared unto the Prophet Joseph Smith and Oliver Cowdrey and committed unto them the keys of this dispensation, "to turn the hearts of the fathers to the children and the children to the fathers." Elder James E. Talmage says: "The manner in which the hearts of the children and those of the fathers are turned toward one another is made plain through the Scriptures. As the children learn that without the aid of their progenitors they cannot obtain perfection, assuredly will their hearts be opened, their faith will be kindled, and good work will be attempted for the redemption of the dead; and the departed, learning from the ministers of the Gospel laboring among them, that they must depend upon their children as vicarious saviors, will seek to sustain their still mortal representatives with faith and prayer for the perfecting of those labors of love." (Articles of Faith.)

In this lesson it would be well to emphasize the sacredness of Temples and holy places. The children of Israel in the wilderness constructed a holy place to His name. Although it was a tent, it was beautifully decorated, and was a sacred place. The Temple of Solomon was built in which sacred ordinances were performed, and was guarded as a sacred sanctuary. The Saints built the Temple at Kirtland. A site was selected and dedicated at Far West for this purpose. A Temple was built at Nauvoo. As soon as the Saints arrived in the valleys of the mountains the Prophet Brigham Young pointed out the place where the

Temple should be built. Today the Church has Temples in St. George, Logan, Manti, and Salt Lake and two Temples are now under erection, one in Canada and the other in the Hawaiian Islands.

Show how the spirit of Elijah has been manifested in the building of Temples and how the Saints are gathering their genealogy and working for the dead.

Third Year--"What it Means to Be a Mormon"

LESSONS FOR NOVEMBER

(Suggestions by Alfred C. Rees)

First Sunday, November 2

Uniform Fast Day lesson

(See Superintendents' Department.)

Second Sunday, November 9

Lesson 31—"Work"

The chief purpose of this chapter seems to be to inculcate the idea of labor and industry as against mere wishing and hoping and believing. There is an endless amount of material that you can bring in to stress this point.

In a material way, point to the accomplishments of men such as Brigham Young, Edison, Harriman, Goethals (who built the Panama Canal). Their unrelenting, untiring work achieved great results. Point to them and their labors.

Read some good story bearing on the dignity of labor. A poem well read by a member of the class will also impress.

The returns that come from physical work can be shown by referring to the muscular agility and prowess of men who work and train to bring about physical fitness. While somewhat crude, reference may be made to the recent fistic encounter between two pugilists at Toledo, Ohio. The one trained to a nicety while the other refused to work. Everybody knows what happened and why. Close the discussion with a treatment of work for spiritual advancement.

Select several appropriate passages from the Scriptures to emphasize the fact that the Lord expects real work from his children. Do this: Prepare these quotations on slips. Explain their general meaning. Distribute them to the class on the preceding Sabbath, with the request that they be memorized and recited before the class on the follow-

ing Sabbath. It will be helpful from many standpoints.

Third Sunday, November 16

Lesson 32. "Perseverance"

The author has cited instances where perseverance has won out. It seems necessary that the teacher go to her library, to magazines and to the newspapers for stories bearing on this subject. The wonderful perseverance of the Allies during the War must not be overlooked. When they seemed almost broken and defeated, they continued to defy the enemy until the glorious turn came in the tide. You must know of incidents of the war which will interest and impress the class that men must fight obstacles in order to gain their goal.

Give the conclusion of the lesson a spiritual and religious flavor.

Discuss

1. The perseverance of the Pioneers.
2. The spirit shown by our Missionaries in the world to win converts to the gospel.
3. The determination of the Latter-day Saints to rise above the accusation of the world to a high plan of development.

Each class member should be made to feel that he or she must take a part in this uplift-work.

Fourth Sunday, November 23

Lesson 33—"Patriotism"

No time in the life of the boy or girl before you could be more favorable for an impressive discussion of Patriotism. Every teacher is full of the spirit of the theme. Every city, town, and village where our Sunday Schools are conducted has contributed its share to the success of the war. Every hamlet has its patriots today. How can you utilize some of these returned boys to drive home the thought that patriotism is a real, living virtue? The boys and girls have read of Chateau Thierry and the Marne. Is there not someone in your community who can come before your class and recite incidents of the struggle. Bring in the personal element. It would be interesting to tell your class how many boys went forth from your own town, and from your state to fight the battles of freedom. Tell them about the part played by the "Mormon" Battalion and the boys in the Spanish-American War. The class should be led to know and feel that the Latter-day Saints are fundamentally patriotic and true to the flag of their country.

A stirring poem on patriotism could be read with good effect. In all this work utilize the class to the greatest possible extent.

Fifth Sunday, November 30

Review and Thanksgiving topics.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

First Year—Book of Mormon

First Sunday, November 2

Uniform Fast Day lesson

Second Sunday, November 9

Lesson 32. "Christ's work among the Nephites"

The Outline

Truth to be taught: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2:9.

Point of contact: Lead the children from their baptism and reception of the

Holy Ghost to the service it will perform for them if they live for its continued companionship.

1. The Greatest Gift—the Holy Ghost.
 - a. The Nephite Apostles given authority to confer it.
 - b. Conferred in Latter-days also.
2. Rich blessings and privileges received by man in this life.
 - a. Christ's second visit to the Nephites.
 - b. Jesus and the little children.
3. Great promises made to the Nephite Apostles.
 - a. Desires of the nine.
 - b. Desires of the three.

Illustration: The labors of our missionaries. The Holy Spirit their guide and helper. The joy that comes to them in rendering service. Their love for God

is shown in the service they render.

Application: The ability to render service a great blessing. The three Nephite Apostles. Simplify the thought expressed above regarding service. Service to others expresses love and begets love for and from our fellowmen and our God. How to prepare for service.

Preview of next lesson.

The Lesson

Text: III Nephi 18, 19, 28.

1. Jesus and the Twelve Disciples.—The time had come for Jesus to return to His Father. He called to Him the Twelve Disciples He had chosen from among the Nephites. He laid His hands on them, one by one, and gave them authority to confer the Holy Ghost on all those who would believe in Him, and who would repent of their sins and be baptized. Then He left the people and ascended up into heaven.

1. Christ's Second Visit to the Nephites.—The people who had seen Jesus returned to their homes rejoicing. They told their friends and neighbors that they had seen the Lord, in His resurrected body, and that He had promised to come to them again on the morrow. Very few among the Nephites slept that night. From place to place the news was carried, and the people began to prepare to meet their Lord and Savior.

2. The next day thousands of men, women and children assembled together. They all knelt down and prayed earnestly. Then, to their great joy, Jesus came and stood in the midst of them. He told them all to kneel upon the ground and to pray to their Heavenly Father. Jesus went a short distance from them and prayed, too. When they had ceased praying, Jesus looked on the people, and their faces were as pure and white as are the faces of the angels in heaven.

1. Jesus and the Little Children.—Jesus gathered the little children around Him and taught them. The Spirit of the Lord rested upon the little ones, and they told their parents such great and wonderful things that Jesus forbade anyone to write them.

1. Christ's Promises to the Disciples.—Jesus asked the Twelve Disciples what they would like Him to do for them when He returned to His Father. Nine of them answered: "We would like to live to a good age, and when we have finished our mission on earth, to go to dwell with you in your kingdom." Jesus blessed them and said: "After you are

72 years old you shall come and live with me in my home above."

2. Then the Lord looked at the three Disciples who had not spoken. He knew the desire that was in their hearts. It was that they might remain on the earth until He would come in His glory, that they might save many souls. This was pleasing to the Lord, and He told the Three Disciples that they would not die, but would tarry on the earth until He would come in His glory, when they would be changed from mortality to immortality.

3. Then Jesus and the Three Disciples left the people and went up into heaven. Later the three Disciples came back to earth. They visited the cities of the Nephites and preached the Gospel to the people, and many were converted and baptized into the Church of Christ.

Third Sunday, November 16

Lesson 33. The True Church of Christ

The Outline

Truth to be taught: There is only one true Church of Christ. It bears His name—"The Church of Jesus Christ of Latter-day Saints."

Point of contact: After pupils have told what they know of the Church to which they belong, teacher may continue to lead them up to the subject of the lesson.

1. The Twelve Disciples converse with Jesus relative to the proper name of His Church.

a. The Savior's reply to them,

2. Many churches in the world today.

a. Name as many as you can.

b. Can you tell wherein any of them differ from our Church?

3. Conditions that prevailed in the Church after Christ's visit.

a. Gifts that were enjoyed by members.

b. Gifts not given to convert people.

4. Compare our Church with the early Church of Christ.

Illustration: Children and teacher may tell of manifestations of gifts in the Church.

Application: Through what channel do these gifts come and how may they be enjoyed by members? Name some of the duties, the performance of which lead to the enjoyment of gifts of the Spirit. Condition of our bodies. What are the promises of God to us in the event of sickness? Words of James in New Testament.

Preview of next lesson.

The Lesson

Text III Nephi 27: IV Nephi.

1. **The Church of Christ.**—One day when Jesus was with the Twelve Nephite Disciples they asked Him to tell them the name by which He wished the Church to be called. The Disciples had talked this matter over among themselves. Several names, the names of prominent men, had been suggested, but none of them had been accepted.

2. The Lord told the Disciples that the Church should be named after Him—the Church of Christ. He said that if the Church were named after a certain man then it would be the Church of that man; but in order for the Church to be Christ's Church it would have to be called the Church of Christ, and be built upon the Gospel of Christ.

1. **Churches Established by Men.**—There are many churches in the world today. They have different names. Some of them are named after the men who founded them. They are all the churches of men. There is only one true Church, and that is the Church of Jesus Christ of Latter-day Saints. It was established by Christ, it bears His name, it teaches the fulness of His Gospel; it is His Church.

1. **Effect of Christ's Teachings on the Nephites.**—Christ's visits and teachings had a wonderful effect upon the Nephites. They became as one—just like the members of a big, happy family. There was neither rich nor poor among them; they had all things in common. The Lord was pleased with them because of their humility and because of the love they had for Him and for each other. In the name of Christ they were able to do marvelous things. They raised the dead, healed the sick, restored sight to the blind, made the deaf hear and the dumb speak. All these things were done in the name of Christ and through faith in Him.

2. There is just as much power in the name of Jesus today as there was in those days among the Nephites. Through faith in Him great and marvelous works have been wrought and are being wrought by the Elders of the Church of Jesus Christ of Latter-day Saints. Since the restoration of the Gospel through the Prophet Joseph Smith, miracles similar to those wrought among the Nephites have been wrought among the Latter-day Saints.

Fourth Sunday, November 23

Lesson 34. The People who Turned from God

The Outline

Text: IV Nephi; Mormon 1.

1. An Era of Peace. Union and Progress.
 - a. Miracles wrought by the Disciples of Jesus.
 - b. All things common. Zarahemla rebuilt.
 - c. Great spiritual blessings enjoyed by the people.
 2. A Great Falling Away.
 - a. Causes: Pride, riches, class distinctions, etc.
 - b. The Disciples cast into prisons, furnaces and dens of wild beasts.
 - c. The Gadianton Robbers. A Deploable condition.
 - d. Ammaron hides up the Records.
 3. The Boy Mormon.
 - a. Ammaron instructs Mormon concerning the Records.
 - b. War between Nephites and Lamanites. Spiritual Gifts withdrawn.
- Aim: The Gospel brings peace, love and happiness.

Illustrations: Give some experiences of the people in the early history of the Church.

Application: Teach the children that in faithfully performing the humble duties that come to them as members of the Church, they will be blessed in so doing.

The Lesson

Text: IV Nephi; Mormon 1.

1. **A Blest and Happy People.**—For nearly two hundred years after Christ the people in this land lived in a state of perfect peace and happiness. All the Lamanites had been converted and had united themselves with the Nephites. Nephi, in writing of the people, says: "There never could be a happier people among all the people whom God had created."

1. **A Great Falling Away.**—But when nearly two hundred years had passed a great change came over the people. Many of them turned away from the Lord and began to do things that were sinful and wicked. These people left the Church. They called themselves Lamanites. Bands of robbers were organized, and the work of plundering, robbing and murdering was again started.

2. The great majority of the people became very proud and vain. They dressed themselves in costly clothing, and wore jewels, pearls and other ornaments. They were divided into classes, and es-

tablished churches of their own, and worshipped in their own way.

3. But the Lord did not accept of their worship and His power was not seen among them. They did not enjoy the gifts of the Holy Spirit which those who belonged to the true Church enjoyed—the gifts of revelation, prophecy, healing, tongues, interpretation of tongues, etc. This made them jealous, and they began to persecute those who remained true to the faith, and who, because of their faithfulness, were enjoying the gifts and blessings of the Lord.

1. **A Terrible Condition.**—As the years went by the people grew worse, until there were none righteous among them except the Disciples of Jesus. In the year 306 after Christ, there lived a good man named Amos. He had charge of the sacred records of the Nephites, Amos died in the year stated above. A short time before his death he gave the precious records to his Brother Ammaron. Soon after Ammaron got the records the Lord told him to go to a certain part of the land to a hill called Shim, and there bury the records, so that the wicked people might not get them and destroy them.

1. **The Boy Mormon.**—Ammaron did as he had been commanded. When he returned he called to him a little boy, ten years of age, named Mormon. He told Mormon all about the plates and also the place where he had hidden them. Ammaron told Mormon to note carefully the doings of the people during the next fourteen years. "At the end of that time," said Ammaron, "you will be twenty-four years of age. Then you must go to the hill in which the plates are hid, take out the plates of Nephi and write on them all the important things that will happen from this time till then. Leave the rest of the records in their hiding place. Mormon was true and faithful to the trust that was placed in him. You will learn more about him in another lesson.

Fifth Sunday, November 30

• Review

Third Year--The Life of Christ

LESSONS FOR NOVEMBER

[Suggestions by George M. Cannon]

First Sunday, November 2

Uniform Fast Day lesson

Second Sunday, November 9

Lesson 31

Chapter 61. Parting Words.

Read in the Bible: John 13:30-38; and John, chapters 14, 15, 16 and 17. Many of the verses of these chapters are of great beauty and can with much profit be memorized by the pupils. Teachers may well assign certain of these verses to various pupils of the class.

Chapter 62. Gethsemane.

Bible references: John 18:1-14; Luke 22:31-53; Mark 14:26-50; Matt. 26:30-56.

Third Sunday, November 16

Lesson 32

Chapter 63. Christ before the Priests and the Sanhedrin.

Bible references: Read Matthew, Mark, Luke and John, chapters and verses immediately following those given in Lesson 31.

Chapter 64. "Suffered Under Pontius Pilate."

Bible references: Matt. 27:1-26; Mark 15:1-15; Luke 23:1-25; John 18:28-40; 19:1-16.

Fourth Sunday, November 18

Lesson 33

Chapter 65. "Crucified, Dead and Buried."

Bible references: Read chapters in Matthew, Mark, Luke and John describing these events, immediately following those given in Lesson 32.

Chapter 66. "He is risen."

Bible references: Matt. 27:62-66, and chap. 28; Mark 16; Luke 24; John 20.

Fifth Sunday, November 25

Review.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

First Year

LESSONS FOR NOVEMBER

First Sunday, November 2

Adapt the uniform Fast Day lesson as found in the Superintendent's Department of this magazine.

Second Sunday, November 9

Lesson 5. The Flight into Egypt

Text: Matt. 2:13-23.

References: Weed's "A Life of Christ for the Young." VI.

Aim: Obedience to the promptings of the Spirit of the Lord brings protection.
 Memory Gem: "Arise and take the young child and his mother, and flee into Egypt."

Pictures: Flight into Egypt; Repose in Egypt.

Outline:

1. Herod's attempt to destroy Jesus.
 - a. His power.
 - b. His hatred.
 - c. Wrath at the wise men.
2. Joseph's dream.
 - a. The warning.
 - b. The angel's instruction.
3. The Journey to Egypt.
 - a. Departure.
 - (1) Time.
 - (2) Mode of travel.
 - b. Arrival in Egypt.
 - c. Sojourn in Egypt.
4. The return to the Land of Israel.
 - a. "Out of Egypt have I called my Son."
 - b. Angel's message.
 - c. Preparations.
 - d. Route.
 - e. Arrival at Nazareth.

Third Sunday, November 16

Lesson 6. The Visit to Jerusalem

Text: Luke 2:40-52.

References: Weed's "A Life of Christ for the Young," VII, VIII, IX, X.

Aim: We all have missions to perform and should qualify to accomplish them acceptably.

Memory Gem: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Pictures: The Childhood of Jesus; Jesus' First View of Jerusalem; the Journey to Jerusalem; Christ and the Doctors.

Outline:

1. Childhood of Jesus.
 - a. Nazareth.
 - b. Home life.
 - c. Joseph's occupation.
2. The Yearly Feast.
 - a. Journey to Jerusalem.
 - b. Celebration of the feast.
3. Jesus in the Temple.
 - a. Joseph and Mary start homeward.
 - b. Return to Jerusalem.
 - c. Find Jesus in the Temple.
 - (1) With the doctors.
 - (2) Mary's question.
 - (3) His answer.
- IV. Return to Nazareth.

Fourth Sunday, November 23

Lesson 7. John and His Preaching

Text: Luke 1:5-25; 1:57-80; Matt. 3:1-12; Mark 1:1-8.

References: Weed's "A Life of Christ for the Young," XI, XII.

Suggestive Aim: Repentance is essential to salvation.

Memory Gem: "Repent ye for the kingdom of heaven is at hand."

Pictures: The River Jordan and John the Baptist (Murillo); St. John and the Lamb.

Time: Shortly before the birth of Christ.

Outline:

1. John's Birth.
 - a. Circumstances.
 - b. The naming.
 - c. Mission foretold.
2. John's early life.
 - a. His preparation.
3. John's Mission.
 - a. To preach repentance.
 - b. To baptize by water.
 - c. To prepare for Christ's ministry.
 - d. How received.

Fifth Sunday, November 30

Lesson 8. Baptism of Jesus

Text: Matt. 3:5-17. Mark 1:1-12.

Aim: Baptism is essential to salvation.

Memory Gem: "And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him! and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Picture: The Baptism of Jesus (Weberg).

Outline:

1. John at the River Jordan.
 - a. Baptizes the multitude.
 - b. Condemns insincerity.
2. Jesus comes to John.
 - a. His request for baptism.
 - b. John acknowledges Jesus' superiority.
3. The Baptism.
 - a. Its necessity.
 - b. The mode.
4. God's approval.
 - a. The Holy Ghost in the sign of a dove, descending upon Jesus.
 - b. His voice from heaven.

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Beulah Woolley, and Ina Johnson

LESSONS FOR NOVEMBER

Memory Gem:

Bread and milk for breakfast,
And woolen frocks to wear,
And a crumb for robin readbreast
On the cold days of the year.

Rest exercises: Representations of:

1. The preparation in the home for Thanksgiving, and ways in which children can help to show gratitude to parents.

2. Helping the animal friend.

3. Activities of farmer caring for harvest.

Aim for the month: Thanksgiving and gratitude should be shown in deeds as well as words.

First Sunday, November 2

Uniform fast day lesson followed by: "Jesus and the Ten Lepers."

Text: Luke 17:11-19.

Second Sunday, November 9

Review and retell last Sunday's lesson.

Third Sunday, November 16

"Birth of John the Baptist."

Text: Luke 1:5-25; 57-80.

Fourth Sunday, November 23

"Larry's Thanksgiving."

Page 86 in "Sunday Morning in the Kindergarten," first year.

Fifth Sunday, November 30

Have the children tell about their Thanksgiving celebration, and then talk about the Christmas time that is coming.

Lesson: Allow children to choose which of the lessons of the month they would like to hear again and retell.

How Stake Supervisors can Help Local Workers

Ina G. Johnson

We spoke last time of the Habit Drills, that we could give children. Take this work up with your teachers letting them suggest different ways they could use them in Sunday School. If they cannot, then you suggest, showing them how, if we stimulate and exercise the brain cells properly, we can develop almost any habits, abilities, tastes, faculties we may wish. Our habits are formed by repetition, and in no other way than by repetition. It has been said that in order to form a certain habit, we should repeat it one hundred times and then it has become a fixed habit; we do not need to think about it any more.

I. Habit Drills.

A. Obedience.

1. The ability and willingness to carry out directions exactly and promptly.

(a) What can we do every Sunday morning to give the child a drill on this subject?

2. Obedience includes not only moral obedience, but the willingness to obey the laws of God and man.

(a) How can we help him to form this habit in the work he does in Sunday School?

(Note our soldier boys. Some of the most careless and lazy ones, can form correct habit of posture, by constant drilling—not nagging.)

B. Observation and Memory.

The majority of us today lack the power of observation and memory.

The only way to open a child's mind to observe the world without is to have him practise observing that world through the different senses. These habits must be fixed early in life if we expect them to be observed in later life.

1. What to study.

(a) Pictures, (b) flowers from nature, (c) pictures from lessons. Colors in pictures. Position of people. Customs, facial expressions, causes for such. Action of people in picture objects, purpose of each in its certain place. (d) Contents of room, positions of pictures on wall. Chairs, members of class, etc.

2. How to study.

By placing the picture before the class, letting them have a good look. Then remove picture letting children tell what they saw, how many things they saw and whom they saw in the picture, the meaning and purpose of the picture.

3. When to study.

(a) As a review lesson. (b) As a rest period. (c) As in making connection between lessons.

C. Attention and concentration.

How many of us are losing valuable opportunities every day—all for the lack of attention and concentration?

1. What materials to use.

(a) Memory gems. (c) Incidents from the lessons. (c) One verse of a song.

2. How to study.

By having the teacher repeat the gem, incident, or sing a verse of a song, then pupils repeat, sometimes with their eyes open, other times with them closed.

3. When to study.

(a) To be used as rest periods.

(b) As reviews.

Children's Section.



The Latter-day Prophets*

Joseph Smith

By Gerrit Steenblik

Joseph Smith was the son of Joseph Smith, Sr., and was born December 23rd, 1805, in Sharon, Windsor Co., Vermont. When Joseph Smith was in his tenth year, or thereabouts, the family moved to Palmyra, Ontario. Four years later, they moved to Manchester. Some time during the second year, after their removal to Manchester, there was in that place a great religious excitement. It commenced with the Methodists, but later became general among all the religious sects of the country. Great religious gatherings took place of different denominations, some saying "Lo, here," and others, "Lo, there!"

Joseph Smith was at this time in his fifteenth year. His father's family were proselytes to the Presbyterian Faith and four of them joined that church. Joseph Smith's first desire was to become a Methodist, but owing to all the strife and confusion it was hard for him, at his age, unacquainted with men, to come to a conclusion as to which faith was right or wrong.

In the midst of this war of words and tumults he often asked himself what was to be done. One day while reading the Epistle of James, 1st chapter and fifth verse, he read as follows: "If any of you lack wisdom, let him ask of God, that giveth to all men lib-

erally and upbraideth not, and it shall be given him."

Never did a man read any passage of Scripture which appealed to him more forcibly than when Joseph Smith read this one. At this he came to the conclusion that he would not remain in darkness and confusion, but do as James directed and ask of God. Jo-



JOSEPH SMITH

THE RESTORER

Born Dec. 23, 1805; died June 27, 1844

*Talks by Sunday School pupils of Salt Lake Stake, at Flower Festival, held in Tabernacle, June 22, 1919.

seph Smith went to the woods and prayed. It was then he received his first vision. After this all his doubts were settled as he then knew all the churches were wrong.

In 1823, the Angel Moroni appeared to Joseph Smith four times and told him of the plates, which he was to translate and give unto the people. He also said, "Behold I will reveal unto you the priesthood, by the hand of Elijah the Prophet, before the coming of the Great and Dreadful day of the Lord." Joseph Smith and Oliver Cowdery were baptized and ordained to the Aaronic Priesthood on May 15th, 1829. The two brethren went to the woods to pray and inquired of the Lord regarding baptism for the remission of sins, which was mentioned in the translation of the plates. While praying, a messenger of the Lord laid hands on their heads and ordained them saying, "Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the Gospel of repentance and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger visiting them on this occasion was John the Baptist, who informed them that he acted under the power of Peter, James and John.

Some time after this ordination the Melchisedek Priesthood was bestowed upon Joseph Smith.

The work of Joseph Smith has proven to be a wonderful blessing both to himself as well as his followers. We, as Latter-day Saints, enjoy a life of happiness and contentment, with a beautiful city and gathering places of worship and the beautiful Temple, surrounded by the great mountains to protect us and our homes, all through our Beloved Prophet Joseph Smith, the Restorer.

Brigham Young

THE EMPIRE BUILDER

By Anna Hollingsworth

In time it will be acknowledged that among the greatest characters of our country, no person occupies a more distinct position than President Brigham Young. Born in our own United States, his achievements are as characteristically American as those of any statesman whose dominant desire has



BRIGHAM YOUNG

THE PIONEER

Born June 1, 1801; died Aug. 29, 1877

been the furtherance of our national prosperity.

Brigham Young's greatest mission was to lay the foundation of a new empire in the west. That untiring energy which characterized his leader-

ship during the exodus of the Saints from Nauvoo, was the same, although greatly intensified, with which he undertook the building of a new home for the pioneers. His broadness of vision enabled him to see far into the future and picture these apparently hopeless valleys with hundreds of cities and towns which he later founded. With the skill of the master-builder who desires only the best results, he taught the pioneers independence, honesty, thrift, industry and patriotism, for he realized that the character of the people would determine the character of the cities he built.

The success of his planning is evident on every hand. The many cities scattered throughout our state, which he was instrumental in founding—all bear evidence of the genius builder that he was.

But he did not stop at colonizing. His active mind foresaw the necessity of constant communication between the East and the West. As if designed by providence, he became the enthusiastic promoter of the Union Pacific Railroad and the Overland Telegraph. He induced both of them to pass through Salt Lake City. Later he was instrumental in extending them to the various parts of Utah.

As an educator he stands out pre-eminently; for, although he only had the opportunity of eleven days schooling yet he devoted an immense amount of money and energy in building up our Church school system. He founded and endowed the Brigham Young College at Logan and the Brigham Young University at Provo. He aided in the organization of the University of Deseret (now the University of Utah) and encouraged the Saints to educate themselves and their children.

One peculiar characteristic of our people has been its encouragement of local talent. Perhaps no one appreciated the need of wholesome recrea-

tion more than Brigham Young. Sufficient proof of this fact is that he built and owned the Salt Lake Theatre. The world famous Tabernacle in which we are met and the grounds and buildings surrounding it are a monument to his enterprise.

The whole mountain regions of the west bear traces of his inspired genius. His powerful influence will be felt by succeeding generations, who, free from prejudice, will link his name among the greatest, for he was indeed an Empire Builder.

John Taylor

A CHAMPION OF LIBERTY

By Byron Haslam

There is not one among the leaders of the Church in the Latter Days, whose experience was more varied, or whose life was more crowded with thrilling events, or whose position in the Church was more exalted than the third president of our Church, John Taylor.

He was always ready to uphold the principles of the Gospel, and as a Champion of Truth and Liberty was always ready to meet all who assailed it.

The religious nature of John Taylor began early to develop, and as a seeker for Truth and Righteousness he was easily convinced of the truth and power of "Mormonism."

The country in which the town of Penrith is situated, is located in one of the most romantic parts of England. It is here, undoubtedly, that his power of poetry was developed, and where he treasured up scenes and impressions which he used to such good advantage in later life.

While a resident of Missouri, he shared in all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights, and so terrible in denunciations of the wicked, that he was designated, "The

Champion of Liberty." This title remained with him during his life and he was very often spoken of by this name.

He was in Carthage Jail with the Prophet Joseph and his brother Hyrum and it was only through a miraculous incident that his life was saved.



JOHN TAYLOR

A CHAMPION OF LIBERTY

Born Nov. 1, 1808; died July 25, 1887

In commenting on this, President Taylor said, "I felt that the Lord had preserved me by a special act of mercy, and that I still had a work to perform upon the earth."

He helped the Saints in their troubles in the exodus from Nauvoo and in their many trials at Winter Quarters, by every means possible.

In the early days in Utah he set to work immediately to help build the fort so that all might have protection

during the winter. Many leaned on his strength in those days. His faith and trust in God was as powerful in helping the Saints then as it was during the persecutions in Missouri.

President John Taylor was a man of fine appearance. He stood about six feet high. His countenance was heavenly, and whoever went into his presence, whether in public or private life, felt intuitively that he was in the presence of a great man, a man of honor and merit.

His noble form and bearing was but an outward expression of the spirit within. A powerful intellect, a splendid courage, physical as well as moral, a noble independence of spirit, coupled with an implicit faith in God, and a passionate love of Liberty, Justice and Truth marked the outlines of his character—in short the elements were "so mixed in him, that Nature might stand up, and say to all the world—

"This is a Man."

Wilford Woodruff

THE CONCILIATOR

By William Enser.

Wilford Woodruff, fourth President of the Church of Jesus Christ of Latter-day Saints, was born March 1st, 1807, in the State of Connecticut.

He was converted and baptized in 1833, and from then on his life was one long series of wonderful manifestation of Godly power and protection. On 27 distinct occasions he was saved from dangers which threatened his life. He is said to have had practically every bone in his body broken, besides having been drowned, scalded, and frozen.

Blessed with a wonderful spirituality, he was one of the Church's most successful missionaries, the work accomplished along this line being one of the outstanding feat-

ures of his life. For instance, in one 8 months' period he baptized 1800 persons, 200 of them being ministers. On other occasions he has converted entire congregations together with their ministers.

In all he traveled 175,000 miles preaching the Gospel as a missionary.

As a leading citizen of the community, he was for 21 years a mem-

very plainly the recent great world war.

Many other examples of his wonderful prophetic power could be mentioned, but time will not permit.

The critical moment of his Presidential career came in 1890, when, after years of persecution and sorrow, an era of comparative peace was ushered in, when Wilford Woodruff, through the inspiration of God, became the great conciliator between the Government and the Church, by issuing, in behalf of the Saints, the famous Manifesto. This crisis demanded a leader of positive abilities and characteristics, and Wilford Woodruff proved himself to be that man.

Another example of his sturdy personality, and his ability to shoulder heavy responsibility, was when, in the face of adverse criticism and unfavorable opposition he founded one of Utah's greatest industries,—the manufacturing of sugar.

He was unusually humble, sincere, and unassuming; loved the great outdoors of nature, was strong and positive in character, yet tender and loving as a child; and when, in 1898, death closed his career, the Church and the world lost one of its most noble characters.



WILFORD WOODRUFF

THE CONCILATOR

Born March 1, 1807; died Sept. 2, 1898

ber of the Legislature of the Territory of Utah.

He was chosen to the Presidency of the Church April 7th, 1889, and became one of its most beloved leaders.

Constantly in tune with God, he was a remarkable Prophet, as witness the prophecy given in 1855, foretelling

Lorenzo Snow

A GREAT APOSTLE OF TITHING

By Gomer O. Thomas

President Snow was the fifth President of our Church and presided over it for a period of three years. He was a man chosen of God to fulfil a very important mission on earth, having received in his youth a heavenly vision which gave him a testimony of the Gospel and which guided and directed his efforts through the rest of his life.

There are two things that stand out in the life and works of President Snow. In the first place he was the Great Apostle of Tithing. In May, 1899, he received a revelation on

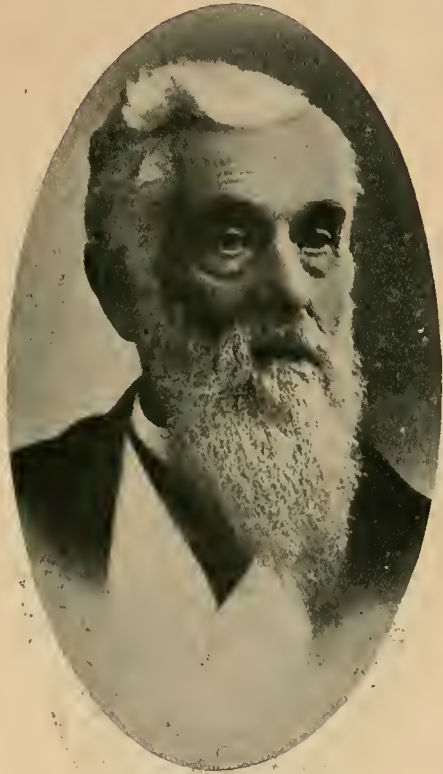
tithing and proclaimed as the word of the Lord to the people that if they would continue to enjoy His blessings and reap the fruition of His promises of peace and prosperity in the land, they must live the law of the Lord in relation to tithes and offerings. The people had been careless in the performance of this important law but they were told that their past negligence would be forgiven if in the future they would be more faithful in the observance of the statute. Their obedience to the law would bring the blessings of heaven while disobedience would bring calamities upon them.

President Snow traveled among the Saints preaching the law of tithing and counseling them to be faithful in living the law, not only because it would relieve the Church of debt and improve its financial standing which was very poor at that time, but because it was the sacred law of God. Other speakers took up the theme and the people became enthused and their spirit of love, devotion, and obedience to President Snow and his teachings increased. Tithes and offerings poured in as they had seldom done before and in every way, spiritually and temporally, the condition of the Church improved and its dark prospects brightened.

Thus, in three short years, President Snow, through the Spirit of God, changed the financial and general standing of the Church from darkness to light. By his faith in God and his untiring energy, he guided the Church through a critical period and gave it a firm new foundation.

The second thing that stands out in the life of President Snow is his development of character. Through the spirit of God he realized the possible progress of man: that as man now is God once was and as God now is man may become. This impressed him very much and sank deep into his soul. It was the inspiration of his life and gave him a broad vision of his

own future and of the future of the Church. It was the bright illuminating star that guided him in the pathway of God. It was an incentive for progression and development all through his life. It gave him the knowledge that a man's destiny was



LORENZO SNOW

THE APOSTLE OF TITHING

Born April 3, 1814; died October 10, 1901

determined by his faithfulness to the teachings of the Gospel and that a man approached Godliness as fast as he approached perfection.

President Snow was a broad minded man who possessed a stability of character and an ability to make the best of circumstances. He was faithful to the teachings of the Gospel and achieved success in his wonderful mission of carrying on the work of God on earth, and the greatness of his character is shown when he ac-

nowledges God as the source of his success.

Joseph Fielding Smith

A PREACHER AND EXEMPLAR OF RIGHT-
OUSNESS

By C. Douglas Barnes

Among the leaders of our Church, who after fulfilling their individual missions, have departed from our



JOSEPH F. SMITH

A PREACHER AND EXEMPLAR OF
RIGHTEOUSNESS

Born Nov. 13, 1838; died November 19,
1918

midst, is one the mention of whose name thrills every heart with a feeling of love and appreciation. The person of whom I speak is our beloved President Joseph F. Smith.

It being unnecessary to delve deeply in the biography of President Smith,

I will merely recall to your mind a few of the more important facts. He was born November 13, 1838, in Far West, Missouri. His father having died, it was necessary for Joseph to do the work for his mother. He was a frontiersman. At the age of 10 years he drove a team of oxen across the plains. He received very little training in actual schools, but developed his education in the greatest of colleges—nature and experience.

When but fifteen, he had shown his elders by his actions that he had a strong testimony of the truth and was very enthusiastic in its defense. He was then ordained an elder and soon left to fulfill a mission in the Sandwich Islands.

During his early life he developed in courage, integrity, tenderness and pity. One could not help but be inspired by looking at him even in his younger days. He was tall, well built; his appearance showed clean living, his face showed tenderness, but firmness. He was well prepared to fulfill his mission here on earth.

His great mission was that of a leader of the people of God. A leader must win by teaching and example. Truly President Smith was a "Preacher and Exemplar of Righteousness." The great development of membership in the Church, and of the prosperity of these members is due largely to this leadership.

His character showed great adaptability. Even as nature adapts herself to her surroundings, so could President Smith take on and perform new duties with an ease which was wonderful. And surely new demands, new conditions, were made upon this leader in order that God's work might go on unhindered!

And in his great wisdom and successes, he did not claim or even accept praise. He attributed it to the Almighty for whom he was merely the mouth-piece here on earth. He was humble, kind and gentle. He

loved little children. He made a splendid leader, a watchful shepherd of the people. He was moved to forceful denunciation of sin, yet the sinner held a place in his heart for he grieved after those who had strayed from righteousness.

He was a leader, yet a servant of the people, for all leaders must strive to serve. He was a true American. He was true to his people, his religion, and his country.

He fulfilled a great mission here, and, no doubt, was called to perform even a greater one, one requiring these qualities which he possessed: love for his fellowmen, a knowledge of the truth, humility, and a desire to render service.

Our love for this great exemplar will increase with the years separating him from us. His works will never die; they shall be a comfort, a guiding light to us all.

Heber J. Grant

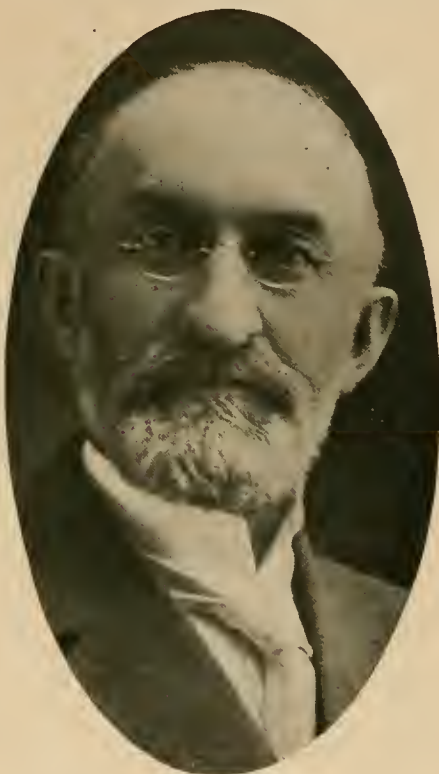
A LIVING PROPHET

By Frank M. Openshaw

Through the gift of the Holy Ghost, thousands of Latter-day Saints have already borne testimony to the fact that Heber J. Grant, the seventh and present leader of our Church, is the Lord's Living Prophet upon whom, through proper succession, the mantle of the Prophet Joseph now rests. He has been chosen and prepared by the Lord to come forth and guide modern Israel in the paths of truth and righteousness in this period of time.

Born in Salt Lake City, November 22, 1856, President Grant is the first native-born son to become the leader of the Church. His boyhood was spent amid the early privations of the Saints in these valleys and in the mold of the sacrifices he made was shaped the remarkable magnetic character, now so much admired.

His mission on earth was foretold when as a mere youth, in a patriarchal blessing given him through the Spirit of the Lord. It was prophesied that he would later become an apostle of the Church. That prophecy has been literally fulfilled and he has devoted practically his entire life in building up Christ's kingdom on earth.



HEBER J. GRANT
THE LIVING PROPHET
Born Nov. 22, 1856

Very early in life President Grant's ability and worthiness were discovered, and before he had attained his 24th year was called to the important position of President of the Tooele Stake of Zion. Two years subsequent to this, in October, 1882, by revelation through President John Taylor, he was called by the Lord, and ordained and set apart as an apostle. Shortly after his ordination to the

apostleship, accompanied by other brethren, he fulfilled an extended mission among the various Indian tribes of the United States and Mexico, explaining the Gospel principles to them. While there in the solitude of the wilderness his soul communed with the heavens and his testimony of the Gospel was increased to such an extent that even in the eloquence of his nature he has never been able to exhaust his knowledge of it. His expressions as to its divinity and truthfulness are so forceful as to have been the means of gladdening and strengthening thousands of our people.

Nearly three years ago he became President of the Council of the Twelve Apostles and in the latter part of 1918 succeeded our beloved President Joseph F. Smith.

Heber J. Grant has proven by the exhibition of his life, his unselfishness, his integrity and his devotion to the cause of our Heavenly Father, His works have always been of the highest type. He has *never* been found wanting in complying with the duties requested of him and has been selected by his brethren to fill many important positions: among the prominent are, the opening up of the Gospel in Japan and his presidency of the European mission, both of which brought honor and distinction to himself and the people he represents. He is by all means a patriotic loyal American.

Free from vanity, deceit and hypocrisy, possessing great wisdom, extraordinary determination and courage, and reaching his present position through proper order and Heavenly inspiration, President Grant is the true spiritual guide of the Lord's congregation. It was the testimony of our revered President, Joseph F. Smith, just prior to his death, that Heber J. Grant was the right man in the right place.

We will continue to sustain him as our Prophet, Seer and Revelator, for he is indeed the living servant of the

Lord carrying on His noble work on earth.

Boy Scouts of Mine

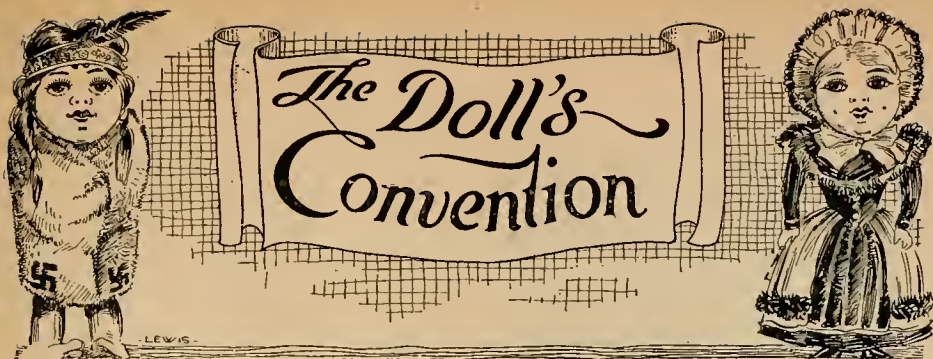
By T. B. Abernathy

O, but I like you,
You sun-tanned boys,
You brown-clad boys
Of mine.

You are doing the things
That I longed to do
When I was a boy like you.
You take yourselves
On glorious hikes,
Far out the roads
And dusty pikes,
And hie away to
The big greenwood
For a day
Of Scouting
And fun.

You walk, you run,
You stalk
In fun;
You chat, you talk,
You bask
In the sun;
You signal, you track,
Chase out
And back;
You cook, you brew,
You bake
And stew;
You play, you slide,
You fish
And hide;
You climb, you fall
With shout
And call;
Get up with a grin,
And try again;
You yell, you sing—
Do everything
With a zest that only boys know.

And you do it well,
You boys of mine,
You true-blue boys,
You brown-clad boys,
You Boy Scout Boys
Of mine.



Story by Annie Lynch; pictures from dolls furnished by Harold H. Jenson

VII.—LOTUS BLOSSOM—THE JAPANESE DOLL

"Dear children, I will now introduce Lotus Blossom, the doll from Japan," says Columbia, "and she will tell you about life in Japan, its holidays and customs."

"Lotus Blossom is very pretty, with her round face, clear yellow skin, black hair and pearly teeth. She is dressed in a beautifully embroidered loose gown held in at the waist with a broad sash tied in an immense bow. Did you know that her wide sleeves are made long, turned back and used as pockets for her paper handkerchief and playthings? On her tiny feet are sandals, which she takes off before entering the house, and her spotless white silk stockings are made with a separate place for each toe. On her arm is a dainty silk bag in which she has her amulets, charms to keep away bad spirits, and a brass plate with her name and address so if she gets lost it will be very easy for the policeman to take her home. She carries a Japanese flag, white with a red circle in the center. As she comes quietly forward (for the Japanese never hurry) she looks very happy and contented.

Lotus Blossom bows politely and says, "I come from the other side of this round world—from one of the islands of Japan. Japan is very beautiful and the Japanese are such happy, childlike people always considerate and polite. My home is one big room made of screens which are closed at

night and opened in the morning to let in the air and sunshine.

"We have no carpets but on the floor are reed mats and for a stove we have a fire box, lined with metal, in which charcoal is burned."

"We sleep on quilts, and our pillow is a wooden block hollowed out to fit the head. This is to keep the elaborately dressed hair, which has meant hours with the hair dresser, in perfect order. The next time you meet a dainty little Japanese lady, notice her hair and her beautiful hair pins and ornaments. You will then see it would take most of her time if she had her hair dressed every day."

"In a Japanese home, each one in the family has a little table all to himself, with a small tea cup, chop sticks and plate."

"Baby brother's hair is shaved leaving only a little fringe on the back and the sides of his head and he is fastened on a nurse's back. After mama and papa have selected several names for the baby, he is taken by his father to the temple and slips of paper on which are written several favorite names are given to the priest. These are placed in a bowl, and after a solemn ceremony, the priest fishes out one slip, which is the baby's name, after which the protection of the favorite god is invoked.

"At school we have no desks nor platform but sit on the floor on mats. Did you ever see a Japanese book? Well I have one with me, and you will see that it is very different from yours.



LOTUS BLOSSOM
THE JAPANESE DOLL

Instead of reading across the page, our lines run up and down. All our children are fond of flowers, for Japan is the land of flowers. They love to arrange them and are taught the beauty of each flower and to bring out its beauty by artistic arrangement.

"The Japanese home is never overcrowded with many ornaments,—just a vase or two filled with the favorite flower. There are many flower festivals, the plum viewing, the festival of the cherry blossom, the chrysanthemum and so on.

"The little girl who is invited to a chrysanthemum party will receive a dainty paper invitation brought by a servant. She will be dressed in a silk dress exquisitely embroidered in chrysanthemums by her mother. Around her neck she will have a yellow crepe handkerchief, white silk sandals tied with white ribbon and white silk stockings. Mamma is very proud of her little daughter, and parents are treated with the greatest love and respect. This little girl is very contented and very happy. She will be taken to the home of her little friend in a "jinrikisha." Did you ever see a "jinrikisha?" It is a chair with top and sides made of bamboo and with a curtain at the front and is placed on long poles and carried by two men. On her way she will pass a tea plantation and will stop a minute to watch the antics of a man who is playing scarecrow to keep the birds away. Her friend's home will be beautifully decorated with chrysanthemums. A play representing a fairy story will be produced. The daintiest of rice cakes, preserved fruit, ginger and other sweet meats will be served. There will be a candy toy-man who blows candy toys with a bamboo reed. These exquisitely dressed children are very courteous and polite, for no boys and girls in all the world are better behaved than those of Japan. The guests are shown the toys and pets, of which the most prized is a white rabbit.



LOTUS BLOSSOM
FOR YOU TO COLOR

"Don't you have any Christmas or New Year's parties?" asked the children in a chorus.

"Oh, yes, we have our New Year's celebration, and it lasts one entire week. The Japanese believe that on New Year's day a wonderful ship, the Harvest Ship, is sent by the gods and comes sailing into port. No decoration for New Year's is complete without a miniature ship. Pine branches, one red and one black, are placed in front of the door across which is a reed hung with strips of paper. The cake is not made at home, but by a baker who comes around with a bake oven. This cake is not to be eaten until January 11. There is no business for a week and the family have a social time calling and receiving visitors. Refreshments are served to all and presents exchanged. Men go from house to house and are hired to sing and dance to the great delight of the children. Mama and little sister wear new silk dresses. Don't you think it would be fine to have a new silk dress every new year?

"There is one day that little Japanese girls look forward to—the third day of the third month when all children in Japan celebrate the Feast of the Dolls. For weeks before this time the stores have been filled with dolls of all kinds: mikado dolls, dolls dressed as court ladies, as servants, as soldiers and so on. Before that date, mama and little sister have spent hours deciding on the dolls to be purchased.

"Little girls in Japan don't destroy their dolls but keep them year after year and they are handed down from mother to daughter.

"When the day arrives a gaily decorated miniature throne is made and all the dolls are brought out. Not only the new dolls and the dolls given to little sisters on other years, but mama's dolls, grandma's dolls and even great-grandmother's dolls have been carefully put away and treasured

to be played with on the Feast of Dolls, when each little girl gives a party.

The mikado doll is placed on the throne, surrounded by the ladies of his court, soldiers and working people, all properly dressed. The dolls' furniture is arranged around the throne, tables, chairs, dishes and even the tiny silk quilt and wooden pillow. Little sister invites her friends and they have a party for the dolls. Wouldn't you like to be there and see these gaily dressed dolls and their furniture and dishes?

"On the fifth of May is a holiday devoted to the boys and their play. Papa takes great delight in arranging for this and buying new toys for his boys. He places a tall bamboo pole decorated with fish, and a banner stand with banner and soldiers. The boys take their banners and form a procession, marching through the principal streets.

There is another holiday that the children enjoy very much—the Feast of Lanterns. This is in mid-summer and the children are dressed in their gayest dresses. They form a procession, each carrying a lantern, and march up and down the streets, swinging the lanterns and singing their childish songs.

(To be continued)

Little Sunbeams

What would my little pupils like to sing this morning?" The Primary teacher's voice sounded sweet and cheery, and her eyes were wonderfully bright, as she looked into each eager little face in front of her. The children had seemed restless, and she thought it would be a good idea to brighten them up with a little song that they all liked.

"I should like to sing 'I'll Be a Sunbeam,'" came in a chorus of voices.

"Why, that is a good choice! But I wonder if my little pupils know what it really means to be a sunbeam. What

do you have to do to be a sunbeam?"

"I know," said Fred Moore, "You have to keep your face clean, so that it will shine."

"You just have to smile all the time, so that your face will always look bright," said Mary Ashton's soft voice.

The teacher nodded her head. "Yes, you are partly right. A sunbeam is always bright, but that is not all. Did you ever see a sunbeam that did not shed its brightness on everything around, making all living things glad just to be alive? And that is what I want all of my little pupils to do—to look bright themselves and then to give joy and gladness to every one they know."

Mary Ashton's face looked radiant as she hurried in from school. She was thinking how she was going to try to be a sunbeam for everybody.

"My little girl is just in time to run over and take this warm lunch to old Mrs. Powell, who is not very well today," said Mrs. Ashton.

Mary's face did not change, but still wore its cheery expression as she knocked at Mrs. Powell's door.

"Come right in, dear," said the old lady, in a rather shaky voice. "You always come to me like a ray of light. It certainly is sweet of you to bring me such a delightful lunch."

"Mamma," said Mary, when she had returned home, "what is the difference between a ray of light and a sunbeam? Mrs. Powell said I was like a ray of light to her, but I did so want to be a sunbeam."

"Why," said Mrs. Ashton, patting her softly on the cheek, "a sunbeam is made of ever so many rays of God's light; and so each one of your deeds of kindness is like a ray of light, giving joy to some one and making you a sunbeam to everybody."

"Oh, I am so glad!" exclaimed Mary, "that I can be a ray of light to Mrs. Powell and a sunbeam, too, like teacher wants us all to be."—*Boys and Girls.*

The Children's Budget Box

Fishing for Wild Cats

At one time there was a fisherman who lived in an old log hut, near a river. It was open at the side that faced the river, and beautiful green vines hung from the roof over the opening, as a shield from the wind and rain. The fisherman, a kind-hearted man, had to fish for his living. His henroost had been visited by a wild-cat. He felt sorry for this, as he had but a few hens and he loved them dearly. He therefore planned to catch the animal.

When he went to bed the next night he baited the largest and strongest hook he had, fastened it to one end of a long rope and tied the other end to his wrist, then laid down to rest while he awaited his visitor.

It was near midnight when the thief came. He first came upon the bait which smelt good to him, and so gulped down both bait and hook and began to approach the henroost. The movement of the rope awakened the fisherman, who began to pull in his catch. The animal, feeling the pull, and knowing that he was about to be captured, ran toward the hut, climbed the vines over the opening, and jumped into the room.

The fisherman realizing the danger, ran for his gun, while the animal stood staring at him as if paralyzed. As quickly as he could the fisherman took aim, and the frenzied animal fell dead.

Radah Frank,
Providence, Utah.

On the Muddy

I live in the famous Muddy Valley, in a little town called St. Thomas, on the arrowhead trail, where hundreds of tourists pass every year.

Our Primary president, Sister Feit,

used to live in our town. A few years age she came down to stake conference. She was very much interested in her old town. She tried to find her old home, but she couldn't tell much about it because the town had changed so.

One day my friends and I went to see the old fort. There are just a few stones left. The people made it to protect themselves from the Indians in the early days.

Inez Gibson,

Age 10.

St. Thomas, Nev.



Dear Editor.—This is a picture of my little sister Mary who was born on the 4th of July, 1910. (The American Independence day.) Hoping you can find space in the Juvenile Instructor for this, I remain,

Your Brother,

Norman Smith,

Age 13.

10 Brassery Terrace,
East Bowling, Bradford,
Yorkshire, England.

My Furry Friend

About three months ago my uncle came in from the field, and called me.

I went to him and he gave me a sack. I opened it and found inside a baby jack rabbit. The wind had been blowing very hard and baby rabbit looked like it had been rolled over a great many times. I took it to the house, put some milk in a dish and with a spoon gave it a taste. It was thirsty and tried to drink. I watched the clock and fed it every two hours. It soon learned to lap its milk, and after each meal would wash its face with its two fore paws.

At first when I would take it up it would tremble with fear, but soon learned to like me and would lick my hands when I fed it. It will now curl up in my lap and go to sleep. It is nearly grown and eats alfalfa and oats. I tie a little rope on its neck and we go walking together. It will dig the earth loose and roll over. I think it very dear. We spend many happy hours together.

Stella Jaques,

Age 10. Hamer, Idaho.

Little Sister

I have a little sister

She's the sweetest little girl!

Just as pretty as can be,

Her hair is all in curl.

She eats her bread and butter,

Peaches, cream, and cake—

Fat as a little porker

And never wants to wait.

Papa calls her sweetheart,

Mama calls her love,

I call her little angel,

'Cause she came from Heaven
above.

Age 8.

Ada Payne,

Sigurd, Utah.

Healed by Faith

Three years ago in February a dear little blue eyed girl was brought to our home, and when she was just six weeks old she was stricken with whooping cough in a very bad form.

She became so weak from coughing that sometimes would lay as if dead

for as long as 20 minutes before we could see there was much life in her.

Some of the neighbors said it was impossible for her to live, but the Elders were called in to administer to her and one elder, Bro. Hyrum Robison, promised her she would be raised up in health and would begin from that time to improve; and she certainly did, for after he took his hands from her head she began to get better and improved from that time on very rapidly, and now she is a bright little, frolicsome girlie, thanks to our Heavenly Father and our faithful Elders.

Warren Rollins,

Age 12.

Kanosh, Utah

Puzzle for July, 1919

HIDDEN IDAHO TOWNS

1. Arco.

4. Star.

2. Filer.

5. Troy.

3. Ilo.

6. Paris.

Winners

Cleone Amundsen, Stockton, Utah.

Carvel Evans, 1371 Browning Ave.,

S. L. C.

Radah Frank, Providence, Utah.

Josephine Hickenlooper, Blackfoot,
Idaho.

Edna Pickett, Providence, Utah.

D. A. Richardson, Milner, Idaho.

Leslie Sudweeks, Box 315, Kimberly,
Idaho.

Honorable Mention

Pearl Chidester, Venice, Utah.

Genevieve Chamberlain, Cedar City,
Utah.

Lorenzo Y. Crenshaw, Rocky Mt.,
La.

Minnie Egan, Bountiful, Utah.

Kermit Fullmer, 570 Cheyenne St.,
S. L. C.

Martha Finlayson, Oak City, Utah.

Lela Hale, Grover, Wyo.

Virgil D. Hensley, Oakland City,
Ind.

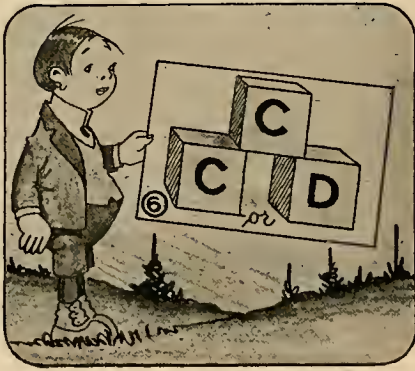
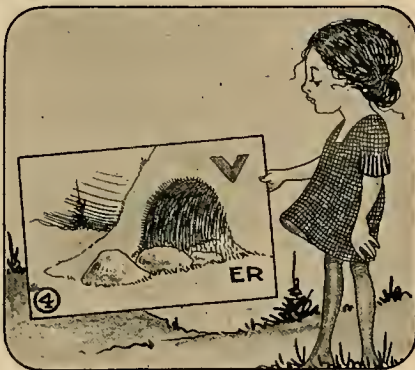
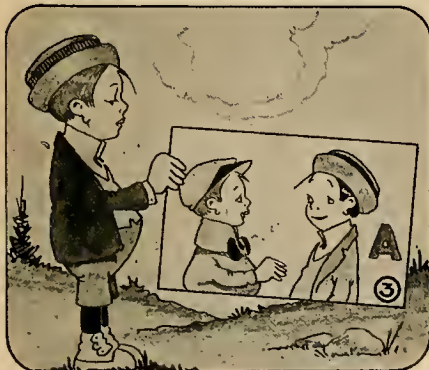
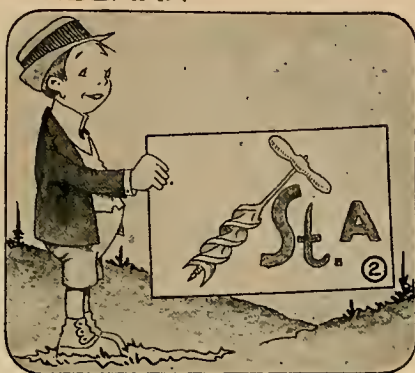
Malcony R. Meacham, Pocatello,
Idaho.

Elsie Neidel, 153 So. 4th E. S. L. C.

Grace Tanner, Aetna, Alta, Can.

CAPITAL CITIES

BY WALTER WELLMAN















Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us, not later than October 1st, the best article of not to exceed two hundred words, or poem of not to exceed


twenty lines on any subject. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.

The Tenement Tree.




IX.


 **B**ROTHER OPOSSUM was trying to get some sleep. He had an odd way of going to . He had no bedstead in his tenement, no , no . He simply wrapped his tapering tail around a  and hung by means of the stout support it gave him. It never worked loose and let him down, not once. Today he could not get to sleep because of a tapping noise. The sound was like the blow of a little . "Tap, tap, tap!" it sounded, until Brother Opossum scrambled up on his high branch, went to the trunk of the  and pressed the button that rang the  in the . Up came the elevator. "Going up or down?" asked the elevator -boy. "Neither," said Brother Opossum, "I want to find out who or what is making that annoying tap, tap, tap, and rap, rap, rap, all the time this morning. I can't get to sleep! My  says I have slept but twenty hours out of the last twenty-four and I need my sleep." Chickadee, the elevator bird-boy, cocked his  and listened. "Why,







that's Brother Yellow Hammer!" he exclaimed. "He comes around to all the , once in a while, to rid them of the worms and bugs that bore inside the wood.




In the cities  and women have lazy  and  who ought to catch their rats and mice, but the dogs and cats get too fat to work. Brother Yellow Hammer is always busy, pounding holes right

where he can reach and pull out the pests. Won't you walk around the  and watch him work?"

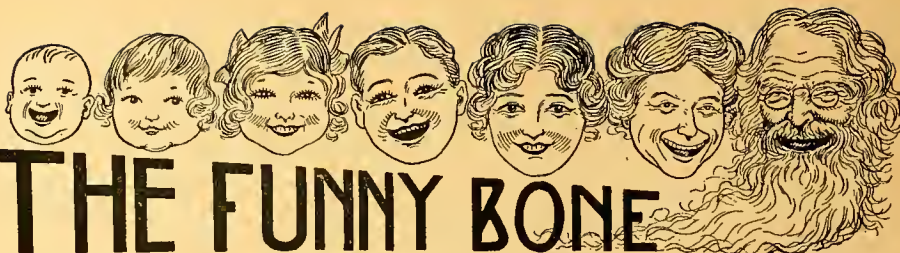
"No, thank you," said Brother , "I've got something to do at once, just as soon as Mr. Yell-and-hammer is gone." "May I ask what it is?" said the brisk little Chickadee. "Oh, I shall be very busy the rest of the day. Never mind what. Just tell Mr. Yell-and-hammer to go away." "But

I can't ask him to go away from the  and leave all the horrid  and bugs in the walls of the tenements unless I give him a good reason," said .

"Well," said Opposum, his little black  closing,

"I am going to be busy all day." "Doing what?" asked the little . "Sleeping," said the Opposum.





THE FUNNY BONE

Over-Confident

"How much stock does he take in himself?"

"He's oversubscribed."—Life.

The Secret

"Aha!" hissed the Pullman porter. "I have found the secret of his berth!" And he took a flask from under the passenger's pillow."—Cartoon's Magazine.

A Revivifier

Isn't it a fine feeling, when on a crisp fall morning you get out last winter's overcoat and find a quarter in the pocket?—University of Missouri Missourian,

We All Have It

Tommy: "Pa, what is writer's cramp?"

Pa (who writes): "It's being cramped for money my son. All writers suffer from it."—Grit.

Way Back Home

John. "Did you hear about Rastus' bad luck the other night?"

Jim: "No. Tell me about it."

John: "The door blew off his chicken coop and all the chickens went home."—Boys' Life.

Capital and Labor

Willie: "Paw, what is the difference between capital and labor?"

Paw: "Well, the money you lend represents capital, and getting it back represents labor, my son.—Cincinnati Enquirer.

Convincing

Policeman: "He's crazy, yer honor. I found him standing on a corner sassin' his wife."

Magistrate: "That doesn't prove him crazy."

Policeman: "His wife wasn't there, yer honor.—Life.

The Front Row

"Oh, mother, why are the men in the front baldheaded?"

"They bought their tickets from scalpers, my child."—Grit.

A Scout Is Brave

"What is the difference between cowardice and caution?" asked the teacher.

"Caution," said Johnny, "is when you are afraid, cowardice is when the other fellow is afraid."

The Ordinary

"Have you any alarm-clocks?" inquired the customer, "What I want is one that will arouse the girl without waking the whole family."

"I don't know of any such alarm-clock as that, ma'am," said the man behind the counter; "we keep just the ordinary kind—the kind that will wake the whole family without disturbing the girl."—Tit-Bits.

Late Getting In

Karl, who had been gently admonished by his indulgent mother for staying too late at night when he called upon his sweetheart, took the maternal advice in good spirit and promised to amend.

A week later he remarked with an amusing air of seriousness: "Mother, I hope when you get to heaven that you will not sit up waiting for me; for I'm afraid I shall be pretty late getting in."

Tight

Johnny: "These pants that you bought for me are too tight.

Mother: "Oh no, they aren't."

Johnny: "They are too, mother. They're tighter'n my own skin."

Mother: "Now, Johnny, you know that isn't so."

Johnny: "It is, too. I can sit down in my skin, but I can't sit down in my pants."—Boys' Life,

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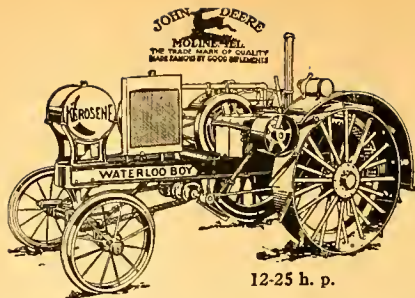
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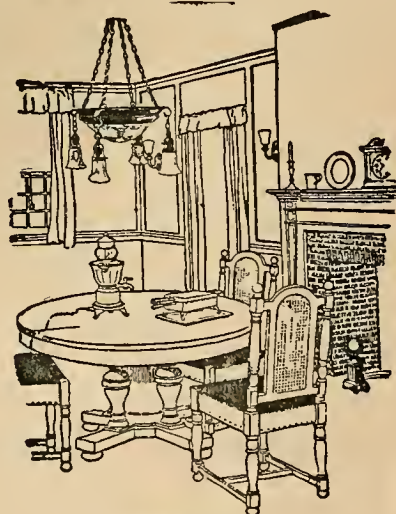
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